



ALMANAC

FOR

THE REFORMED CHURCH,


IN THE UNITED STATES,

FOR THE YEAR OF OUR LORD

1877.

QUESTION.—What is thy only comfort in life and death?

ANSWER.—That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that, without the will of my Heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation: and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.



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










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ALMANAC FOR THE YEAR OF OUR LORD 1877.

Being a Common Year of 365 Days.

MOON'S SIGNS.				PLANETS AND ASPECTS.			
 New Moon.	 First Quarter.	 Full Moon.	 Last Quarter.	$\frac{1}{2}$ Saturn.	δ Mars.	♀ Venus.	♄ Moon.
				$\frac{1}{2}$ Jupiter.	\odot Sun.	♁ Mercury.	♃ Herschel.
δ Conjunction, or planets in the same longitude.				\square Quartile, when they are 90 degrees distant.			
\oplus Sextile, when they are 60 degrees apart.				\triangle Trine, when they are 120 degrees distant.			
♁ Opposition, when they are 180 degrees distant.							

THE TWELVE SIGNS OF THE ZODIAC.

1. **ARIES** [the Ram, - 2. **TAURUS** [the Bull, - 3. **GEMINI** [the Twins, - 4. **CANCER** [the Crab, - 5. **LEO** [the Lion, - 6. **VIRGO** [the Virgin, - 7. **LIBRA** [the Balance, - 8. **SCORPIO** [the Scorpion, - 9. **SAGITTARIUS** [the Bowman, - 10. **CAPRICORNUS** [the Goat, - 11. **AQUARIUS** [the Waterman, - 12. **PISCES** [the Fishes, 

CHRONOLOGICAL CYCLES.

Dominical Letter, G. Golden Number, 16. Epact, 15. Solar Cycle, 10. Roman Indiction, 5. Julian Period, 6590.
The Jewish Era with their 5638th year, commences September 8th, 1877.
The Mohammedan Era with their 1294th year, commences January 16th, 1877.

MOVABLE FESTIVALS.

Septuagesima Sunday, Jany. 28.	Ash Wednesday, Feb. 14.	Ascension, Holy Thurs., May 10.	Corpus Christi, May 31.
Quinquagesima Sunday, Feb. 11.	Palm Sunday, March 25.	Whit Sunday or Pentecost " 20.	First Sunday in Advent, Dec. 2.
Shrove Tuesday, Feb. 13.	Easter Sunday, April 1.	Trinity Sunday, May 27.	Sundays after Trinity are 26.

THE EMBER DAYS.

February 21.	May 23.	September 19.	December 19.
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THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox, \odot enters ♈ March 20th, 7 o'clock, 20 min. Morn.	Autumnal Equinox, \odot enters ♏ Sept. 22d, 6 o'clock, 4 min. Eve.
Summer Solstice, " " ♊ June 21st, 3 " 16 " "	Winter Solstice, " " ♋ Dec. 21st, 12 " 12 " Aft'n.
(☉) Sun is called the Governing Planet.	

ECLIPSES FOR THE YEAR 1877.

There will be five Eclipses, three of the Sun, and two of the Moon. The first is a Total Eclipse of the Moon, February 27th, 2 o'clock, 15 min. in the afternoon; therefore invisible here.
The second is a Partial Eclipse of the Sun, March 14th, 9 o'clock, 38 min. in the evening; invisible here, visible in Asia.
The third is a Partial Eclipse of the Sun, August 9th, 12 o'clock, 30 min. in the morning. Invisible here; visible in Russian America.

The fourth is a Total Eclipse of the Moon, August 23, 6 o'clock, 11 min. in the evening; partly visible when the Moon rises, and ends at 8 o'clock, 9 min. in the evening.
The fifth is a Partial Eclipse of the Sun, September 7th, 7 o'clock, 43 min. in the morning. Invisible here; visible in South America.

LAWRENCE J. IBACH,
Sheridan P. O., Lebanon Co., Pa.

JANUARY,

1st Month, 31 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises. h. m.	Sun sets. h. m.	Sun sets. h. m.	HIGH WATER. Phila. h. m.
Monday	1 New Year.	John 1: 33-51	6 50	♈	♊ rises 4 57	47 23	4 37	2 44	
Tuesday	2 Martyrs H Scrip	" 2:	8 1	♈	♋ rises	47 23	4 37	3 32	
Wednesday	3 Gordius	" 3:	9 13	♈	♌ sets 9 16	57 23	4 37	4 16	
Thursday	4 Titus	" 4:	10 18	♈	Sirius south 11 36	57 22	4 38	5 6	
Friday	5 Simeon	" 5:	11 24	♈	♍ Rigel south 10 8	67 22	4 38	5 48	
Saturday	6 Epiphany.	" 6: 1-25	morn.	♈	6th. ♊ Castor S. 12 14	67 21	4 39	6 34	

1] 1st Sunday after Epiphany, Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 18 min.

Sunday	7 Widukind	John 6: 23-71	12 29	♈	♌ rises 4 53	77 21	4 39	7 21	
Monday	8 Severinus	" 7:	1 30	♈	♍ rises 2 53	77 20	4 40	8 11	
Tuesday	9 Catharine Zell	" 8: 1-20	2 31	♈	♎ rises 4 57	87 19	4 41	8 53	
Wednesday	10 Paul of Thebes	" 8: 21-50	3 35	♈	♏ sets 5 35	87 19	4 41	9 50	
Thursday	11 Fructuosus	" 9:	4 39	♈	♐ gr. elon. e. ♏ ♌ ♍	87 18	4 42	10 46	
Friday	12 Jean Chastellian	" 10: 1-21	5 43	♈	♑ Neptune sta.	97 17	4 43	11 41	
Saturday	13 Hilary	" 10: 22-42	6 59	♈	♒ rises 5 4	97 17	4 43	12 37	

2] 2d Sunday after Epiphany, John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 28 min.

Sunday	14 Felix	Mark 1: 1-20	♏ sets.	18	♓ 14th. ♏ in apo.	97 16	4 44	1 31	
Monday	15 John de Laski	" 1: 21-45	6 2	♏	♓ ♏ ♌ ♍ sets 8 29	107 15	4 45	2 20	
Tuesday	16 Geo. Spalatiné	" 2:	7 4	♏	♓ rises 2 43	107 15	4 45	3 30	
Wednesday	17 Anthony	" 3: 1-19	8 6	♏	♓ stationary ♏ ♏ ♌	107 14	4 46	4 49	
Thursday	18 John Blackader	" 3: 20-35	9 9	♏	♓ in Perihelion	117 13	4 47	5 36	
Friday	19 Heid. Cat. 1563	" 4:	10 6	♏	♓ rises 5 14	117 12	4 48	6 24	
Saturday	20 Fabian	" 5: 6: 1-6	11 3	♏	♓ enters ♓	117 11	4 49	7 10	

3] 3d Sunday after Epiphany, Matth. 8: 1-13; Rom. 12: 17-21. Day's Length, 9 hours, 38 min.

Sunday	21 Agnes	Mark 6: 7-29	11 59	♏	♓. ♌ rises 4 10	127 11	4 49	7 51	
Monday	22 Vincent	" 6: 30-56	morn.	♏	♓ 22d. ♏ Neptune	127 10	4 50	8 34	
Tuesday	23 Isaiah	" 7: 1-23	12 50	♏	♓ Pollux s'th 10 14	127 9	4 51	9 22	
Wednesday	24 Timothy	" 7: 24-37	2 9	♏	♓ Regulus rises 6 50	127 8	4 52	10 12	
Thursday	25 Paul's Convers.	" 8:	3 18	♏	♓ ♌ sets 7 40	137 7	4 53	10 52	
Friday	26 Polycarp	" 9:	4 34	♏	♓ ♌ ♏ Inferior	137 6	4 54	11 39	
Saturday	27 Jno. Chrysostom	" 10: 1-31	5 43	♏	♓ ♌ rises 5 30	137 5	4 55	12 21	

4] Septuagesima Sunday, Matth. 20: 1-16; 1 Cor. 9: 24-27—10: 1-5. Day's Length, 9 hours, 52 min.

Sunday	28 Charlemagne	Luke 3:	6 45	♏	♓ in per	137 4	4 56	1 1	
Monday	29 Juvenin	" 4:	♏ rises.	12	♓ 29th. 7* so. 6 54	137 3	4 57	1 33	
Tuesday	30 Henry Müller	" 5:	6 44	♏	♓ ♌ rises 2 31	147 1	4 59	2 24	
Wednesday	31 Hans Sachs	" 6: 1-19	7 51	♏	♓ ♌ rises 3 40	147 0	5 0	3 6	

MOON'S PHASES.

Last Quarter, 6th, 9 o'clock, 17 min., morning.
 New Moon, 14th, 8 " 27 " "
 First Quarter, 22d, 10 " 53 " forenoon.
 Full Moon, 29th, 3 " 33 " morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, snow;
 10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow; 17,
 18, 19, cold; 20, 21, snow; 22, 23, 24, variable; 25, 26,
 rain and snow; 27, 28, cold; 29, 30, 31, variable.



THE INFANT MARTYRS.

Sad was the day in Bethlehem, when Herod's cruel hand was laid upon the tender, innocent children of the city of David. Read Matt. ii. 16-18.

THE MESSENGER.

Since January, 1876, the Eastern Board of Publication has issued the *Messenger* in very fine style, beautiful to the eye and greatly enriched in matter.

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ONE HANK MORE.

A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a week to the missionary fund. "Surely," said one, "you are too poor to afford this." She answered, "I spin so many hanks of yarn a week for my support: I will spin one hank more, and that will be a penny for the society."

ANOTHER WATCHMAN'S SONG.

Hark! ye neighbors, and hear me tell—
Ten now strikes on the belfry bell!
Ten are the holy Commandments given
To man below from God in heaven.

CHORUS.

Human watch from harm can't ward us;
God will watch and God will guard us:
He, through His eternal might,
Grant us all a blessed night.

Hark! ye neighbors, and hear me tell—
Eleven sounds on the belfry bell!
Eleven Apostles, of holy mind,
Taught the Gospel to mankind.
Human watch, &c.

Hark! ye neighbors, and hear me tell—
Twelve resounds from the belfry bell!
Twelve disciples to Jesus came,
Who suffered rebuke for their Saviour's name.
Human watch, &c.

Hark! ye neighbors, hear me tell—
One has pealed from the belfry bell;
One God above, one Lord indeed,
Who bears us forth in the hour of need.
Human watch, &c.

Hark! ye neighbors, and hear me tell—
Two resounds from the belfry bell!
Two paths before mankind are free;
Neighbor, choose the best for thee.
Human watch, &c.

Hark! ye neighbors and hear me tell—
Three now sounds on the belfry bell!
Threefold reigns the Heavenly Host—
Father, Son, and Holy Ghost.

Human watch, &c. —N. Y. Observer

SUGGESTIVE FIGURES.

There are 140,000 saloons in the country, against 123,000 schools, and only 54,000 churches. Manufacturers and sellers of strong drink, 560,000—twelve times the number of clergymen, four times the teachers, nearly double the lawyers, physicians, teachers and ministers combined.

FEBRUARY,

2d Month, 28 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises. m. h. m.	Sun Sets. h. m.	Sun Phila. h. m.	HIGH WATER.
Thursday	1 Ignatius	Luke 6: 20-49	8 57		24 ♀ rises 5 40	14 6 59	5 1	3 49	
Friday	2 Candle Mass	" 7:	10 1		7 ♂. Sirius south 9 35	14 6 58	5 2	4 30	
Saturday	3 Ansgar	" 8:	11 3		20 Orion south 8 42	14 6 57	5 3	5 10	

5] Sexagesima Sunday, Luke 8: 4-14; 2 Cor. 11: 19-33—12: 1-9. Day's Length, 10 hours, 8 min.

Sunday	4 Rhaban. Maurus	Luke 9: 1-36	morn.		2 4th. ♀ sets 6 59	14 6 56	5 4	5 55	
Monday	5 P. S. Spener	" 9: 37-62	12 1		14 7* south 6 28	14 6 55	5 6	6 40	
Tuesday	6 Amandus	" 10:	1 8		26 ♂ rises 2 20	14 6 54	5 6	7 25	
Wednesday	7 George Wagner	" 11: 1-36	2 10		8 ♂ ♀ stationary	14 6 53	5 7	8 15	
Thursday	8 Maria Andrea	" 11: 37-12: 1-12	3 11		19 ♂ ♀ rises 3 18	15 6 52	5 8	8 56	
Friday	9 John Hooper	" 12: 13-59	4 6		1 ♀ rises 5 42	15 6 51	5 9	9 41	
Saturday	10 F. C. Oetinger	" 13: 1-21	4 55		13 ♀ in apo. ♂ ♀	15 6 50	5 10	10 39	

6] Quinquagesima Sunday, Luke 18: 31-43; 1 Cor. 13: 1-13. Day's Length, 10 hours, 24 min.

Sunday	11 H. de St. Victor	Lu. 13: 22-35	5 36		27 ♂ ♀ enters	15 6 48	5 12	11 37	
Monday	12 Lady Jane Grey	" 14:	6 19		8 Arctur rises 9 14	15 6 47	5 13	12 26	
Tuesday	13 Shrove Tuesday	" 15:	7 sets.		21 13th. Spica rises 10 4	14 6 45	5 15	1 35	
Wednesday	14 Ash Wednesday	" 16:	6 29		4 ♂. ♂ ♀ sets 6 19	14 6 44	5 16	2 20	
Thursday	15 Jacob von Loh	" 17: 1-19	7 34		17 ♀ rises 2 30	14 6 43	5 17	3 8	
Friday	16 Matth. Desubas	" 17: 20-37	8 40		1 ♂ rises 2 2	14 6 42	5 18	3 49	
Saturday	17 Pat. Hamilton	" 18: 1-30	9 46		14 ♀ rises 5 43	14 6 41	5 19	4 35	

7] 1st Sunday in Lent, Matth. 4: 5-11; 2 Cor. 6: 1-10. Day's Length, 10 hours, 42 min.

Sunday	18 Simeon of Jerus.	Luke 18: 31-19: 1-28	10 59		28 ☉ enters	14 6 39	5 21	5 22	
Monday	19 Mesrob	" 19: 29-20: 1-18	morn.		12 ♀ rises 5 44	14 6 38	5 22	6 6	
Tuesday	20 Sadoth	" 20: 19-21: 1-4	12 4		26 20th. ♀ gr. elon. w.	14 6 37	5 23	6 48	
Wednesday	21 Emberday	" 21: 5-35	1 12		10 ♀ in ☉. ♂ in ☉.	14 6 35	5 25	7 34	
Thursday	22 Washington B.	" 22: 1-30	2 26		25 Capella south 6 44	14 6 34	5 26	8 20	
Friday	23 B. Ziegenbalg	" 22: 31-71	3 38		9 ♀ rises 1 39	14 6 33	5 27	9 15	
Saturday	24 Matthias	" 23:	4 32		23 ♀ rises 5 42	13 6 32	5 28	10 19	

8] 2d Sunday in Lent, Matth. 15: 21-28; 1 Thes. 4: 18. Day's Length, 10 hours, 58 min.

Sunday	25 Casp. Olevianus	Mark 10: 32-52	5 12		7 ♂ rises 1 42	13 6 31	5 29	10 20	
Monday	26 Berthold Haller	" 11:	5 52		21 ♀ in per. ☉.	13 6 29	5 31	12 22	
Tuesday	27 Martin Bucer	" 12:	6 rises.		5 27th. Regulus rises 11 6	13 6 28	5 32	1 23	
Wednesday	28 Jno. de Mon. Corv	" 13:	6 44		18 ♂ ♀ ☉ Spica " 10 58	13 6 27	5 33	2 12	

(♀) Venus is Morning Star till the 6th of May; then Evening Star to the end of the year.

(♂) Saturn is in conjunction with the Sun, the 23th, and shines all night.

MOON'S PHASES.

Last Quarter, 4th, 11 o'clock, 59 min. Evening.
New Moon, 13th, 3 " 53 " Morning.
First Quart., 20th, 11 " 15 " Evening.
Full Moon, 27th, 2 " 14 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, snow storm; 3, 4, N. W. cold; 5, 6, coldest days;
7, 8, 9, variable; 10, 11, 12, rain; 13, 14, variable; 15,
16, rain; 17, 18, 19, fair; 20, 21, variable; 22, 23, 24,
snow; 25, 26, 27, 28, fair.

FEBRUARY.

On Christmas night, 1776, Washington, with part of his discouraged army, crossed the Delaware, now covered with dangerous, floating ice, marched them down to Trenton, and early in the morning attacked the unsuspecting

WASHINGTON CROSSING THE DELAWARE.



enemy, gaining an easy and speedy victory. This dangerous but successful stroke spread joy and hope throughout the land. Washington returned to camp with a thousand prisoners, having lost only four men.

DOES IT WRONG THE OLD TESTAMENT?

The Gospels and Epistles of the Christian Church Year are, with one exception (Ash Wednesday), taken from the New Testament. Is not this a wrong to the Old Testament? Does it not altogether leave that ancient record, that large part of God's word, quite out of view?

So it does seem to some good people; but it is so only in appearance.

How can your Pastor preach on the Gospels and Epistles of Advent and Christmas without using the prophecies that relate to these events? How can he preach on Good Friday without explaining the Old Testament priesthood and sacrifices? How can he preach at Whitsuntide about the coming of the Holy Ghost and the founding of the Christian Church, without explaining the catholicity of Christianity over against the narrowness of Judaism? Indeed, how can he preach on the Lord's Supper, without referring to the old Passover?

You see, then, the Christian Church Year is full of the Old Testament, though the Gospels and Epistles are all taken from the New.

RAMBO APPLES AND CHURCH BOOKS.

"How do you sell these rambo apples?"

"Thirty-five cents a peck; but here is another kind at twenty-five cents."

Just then a book agent came in, and the grocer, after considerable delay, bought a book, published by our own Board, at two dollars.

"Why are these Church books so high?" said the grocer. "Only lately I bought one of the same size from a New York agent for one-fourth less."

"For the same reason that rambo apples cost more than the common kind. Compare your books, in regard to contents, paper, binding, and general merit, and you will see that Church books are superior."




























OUR INSTITUTIONS AT LANCASTER.

They are as follows:—The Eastern Theological Seminary, with thirty-two students; Franklin and Marshall College, with sixty-seven students; and Franklin and Marshall Academy, with thirty-six students. The three include thirteen Professors.

MARCH,

3d Month, 31 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises. m. h. m.	Sun rises. m. h. m.	Sun sets. m. h. m.	HIGH WATER. Phila. h. m.
Thursday	1 Suidbert	Luke 14: 1-54	7 49		2 7* sets 12 20	13 6	25 5	35 3	4 4
Friday	2 John Wesley	" 14: 55-15; 1-15	8 51		15 Sirius south 7 47	12 6	24 5	36 3	44 4
Saturday	3 Bathilde	" 15: 16-47	9 50		27 ♄ in Aphelion	12 6	23 5	37 4	30 3
10] 3d Sunday in Lent, Luke 11: 14-28; Eph. 5: 1-9. Day's Length, 11 hours, 18 min.									
Sunday	4 George Wishart	Matth. 20: 17-33	10 42		9 ♀ rises 5 41	12 6	21 5	39 5	12 12
Monday	5 Thomas Aquinas	" 21: "	11 36		21 Spica rises 8 48	12 6	20 5	40 5	50 5
Tuesday	6 Fridolin	" 22: "	morn.	3 6th. ♃ rises 12 56	11 6	19 5	41 6	41 6	
Wednesday	7 Perpetua	" 23: "	12 28		15 ♀ in Aph. ♄ ♃ ♃ rises 1 34	11 6	17 5	43 7	29 7
Thursday	8 Zach. Ursinus	" 24: 1-31	1 16		27 ♄ ♃ ♃ ♃ rises 1 34	11 6	16 5	44 8	11 8
Friday	9 Cyrillus	" 24: 32-51	2 8		9 Arctur rises 7 38	11 6	15 5	45 8	54 5
Saturday	10 40 Marts. at Sebaste	" 25: "	2 58		22 ♃ in apo.	10 6	13 5	47 9	50 9
11] 4th Sunday in Lent, John 6: 1-14; Gal. 4: 21-31. Day's Length, 11 hours, 36 min.									
Sunday	11 Wm. Hoseus	Matth. 26: 1-13	3 40		4 Regulus south 10 34	10 6	12 5	48 10	46 4
Monday	12 Greg. the Great	" 26: 14-35	4 42		17 ♀ rises 5 52	10 6	11 5	49 11	38 3
Tuesday	13 Rudericus	" 26: 36-56	5 43		0 ♃ ♄ ♄ ♄ [5 38	10 6	10 5	50 12	27 2
Wednesday	14 Matilda	" 26: 57; 27: 1-2	♃ sets.	13 14th. ♀ rises	9 6	8 5	52 1	21 1	
Thursday	15 Thos. Cranmer	" 27: 3-31	7 29		26 ♃ rises 12 39	9 6	7 5	53 2	10 1
Friday	16 Heribert	" 27: 32-50	8 40		10 Procyon south 7 46	9 6	5 5	55 3	5 3
Saturday	17 St. Patrick	" 27: 51-56	9 44		24 Orion sets 12 24	8 6	4 5	56 3	50 5
12] 5th Sunday in Lent, John 8: 46-59; Heb. 9: 11-15. Day's Length, 11 hours, 54 min.									
Sunday	18 Alexander	John 11: "	10 39		8 ♄ rises 1 29	8 6	3 5	57 4	38 3
Monday	19 Mary & Martha	" 12: "	11 32		23 ♄ ♄ ♄ ♄ ♄ rises 5 24	8 6	2 5	58 5	21 5
Tuesday	20 Ambrose of Sien.	" 13: 1-30	morn.	8 ☉ ent. ☿. Day and Night equal	8 6	0 6	0 6	8 6	
Wednesday	21 Benedict	" 13: 31-14	12 25		22 Spring commences	7 5	59 6	1 6	49 4
Thursday	22 Nich. v. d. Flüe	" 15: "	1 32		6 22d. ☐ ♃ ☉	7 5	57 6	3 7	32 3
Friday	23 Wolfgang	" 16: "	2 29		20 ♄ gr. Hel. Lat. S.	7 5	56 6	4 8	24 2
Saturday	24 Florentius	" 17: "	3 20		3 ♀ rises 5 35	6 5	54 6	6 9	13 1
13] Palm Sunday, John 12: 1-16; Phil. 2: 5-11. Day's Length, 12 hours, 14 min.									
Sunday	25 Ann. V. Mary	Lam. Jeremiah	4 0		17 ♄ ♄ ♄ ♄ ♄ rises 1 19	6 5	53 6	7 10	11 1
Monday	26 Lindger	Heb. 8: "	4 29		1 ♃ in per. ♃ rises 12 6	6 5	52 6	8 11	10 1
Tuesday	27 Rupertus	" 9: "	4 56		14 ♄. 7* sets 10 48	5 5	51 6	9 12	9 1
Wednesday	28 John von Goch	" 10: "	5 25		27 ♄ rises 4 56 [Lat. S.	5 5	49 6	11 1	0 1
Thursday	29 Eustatius	John 6: "	♃ rises.	10 29th. ♀ gr. Hel.	5 5	48 6	12 1	40 1	
Friday	30 Maunday Thurs.	Luke 23: 32-49	7 58		23 ♄ rises 5 32	5 5	47 6	13 2	21 2
Saturday	31 Good Friday	Heb. 4: "	8 59		5 Sirius sets 11 5	4 5	45 6	15 3	11 1

MOON'S PHASES.

Last Quarter, 6th, 5 o'clock, 0 min., evening.

New Moon, 14th, 9 " 33 " "

First Quarter, 22d, 8 " 9 " morning.

Full Moon, 29th, 12 " 48 " "

CONJECTURES OF THE WEATHER.

1, 2, rain and snow; 3, 4, N. W. cold; 5, 6, cloudy; 7, 8, 9, moderate; 10, 11, 12, rain; 13, 14, 15, pleasant; 16, 17, 18, variable; 19, 20, cloudy; 21, 22, stormy; 23, 24, 25, showers; 26, 27, 28, clear; 29, stormy; 30, 31, clr.

Good Friday.

The third
hour they
CRUCIFIED
Him.

Jesus of
Nazareth the
king of the
Jews.

WORTHY IS

THE LAMB.

He was wounded
for OUR trans-
gressions. He
was bruised for
our iniquities.

God forbid that
I should glory
save in the cross
of our Lord
Jesus Christ.

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PASSION WEEK.

"Behold we go up to Jerusalem," tenderly said Jesus to the twelve, "and all things, that are written by the prophets concerning the Son of man, shall be accomplished."

What a sad journey that was, from Galilee to Jerusalem!

In the impressive daily services of Passion week, we also go thus up to Jerusalem, and see anew the closing scenes of His earthly life.

Let us go up earnestly, thoughtfully, tenderly, penitently, and prayerfully. Let us try to be in proper sympathy with our suffering Lord.

GOOD FRIDAY.

Christ placed all rest, and had no resting place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace:
Gave all hearts joy, Himself in heaviness;
Suffered them live, by whom Himself was slain;
Lord, who can live to see such love again?

—Countess of Pembroke.

"HE SUFFERED."

The sufferings of the holy Saviour were neither accidental nor arbitrary, but a necessity, namely, the result of conflict with the powers of darkness.

Through the sin of the first Adam the race was brought under the power of the devil, and could be delivered again only by a stronger power. (Luke xi. 22.)

Therefore the process of redemption was through suffering, and His sufferings ran through His whole life, increasing as He drew near the end, dragging Him down even to death, and sending His holy soul into Hades.

But He could not be holden of death. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." (Col. ii. 15.)

SENDING PRAYERS IN A CART.

Mr. Spurgeon tells the following story: "A poor man who had a large family gave them a very comfortable support while he was in health. He broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door with an ox-goad in his hand, and asked to see Deacon Brown. 'Father could not attend this meeting,' he said, 'but he sent his prayers, and they are out in the cart.' They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction. Nor did the poor fellow suffer during his whole confinement. The substantial prayers of the donors became means of grace."

APRIL,

4th Month, 30 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspl of Planets, &c.	s. sl. rises. m. h. m.	Sun Sets. h. m.	Sun HIGH WATER. Phila. h. m.
13]	aster Sunday,	John 20: 1-10; Col. 3: 1-11.	Day's Length, 12 hours, 32 min.					
Sunday	1 Easter Sunday	John 20: 1-18	9 56	17	☾ rises 5 28	45 44	6 16	4 16
Monday	2 Easter Monday	Luke 24: 1-12	10 50	29	☾ rises 4 36	45 43	6 17	5 6
Tuesday	3 Gerh. Tersteegen	Acts 2: 22-47	11 42	11	Aldebaran sets 10 34	35 41	6 19	5 48
Wednesday	4 Ambrose	1 Cor. 15:	morn.	23	☾ ☽ 2. 2 rises 11 43	35 40	6 20	6 31
Thursday	5 Christ. Scriver.	Romans 6:	12 40	5	☾ 5th. Sirius sets 10 40	35 39	6 21	7 20
Friday	6 Albert Durer	" 8:	1 42	17	☾ ☽ 8. ☽ ☽ sup.	25 38	6 22	8 10
Saturday	7 Olaus Peterson	1 Cor. 3:	2 32	29	☽ in apo. ☽ rises 1 10	25 37	6 23	8 51
14]	1st Sunday after Easter,	John 20: 19-31; 1 John 5: 4-10.	Day's Length, 12 hours, 50 min.					
Sunday	8 Mart. Chemnitz	John 1:	2 59	12	Orion sets 11 8	25 35	6 25	9 40
Monday	9 Thos. v. Westen	" 2:	3 28	25	Regulus south 8 40	25 34	6 26	10 21
Tuesday	10 Fulbert	" 3:	3 57	8	☾ ☽ 2. ☽ rises 4 6	15 33	6 27	11 11
Wednesday	11 Leo the Great	" 4:	4 18	21	☽ in ☽. ☽	15 31	6 29	11 51
Thursday	12 Sabas	" 5:	4 54	4	Wega south 1 16	05 30	6 30	12 36
Friday	13 Justin Martyr	" 6: 1-40	☽ sets.	18	☽ 13th. ☽ ☽ ☽	05 29	6 31	1 24
Saturday	14 John Eccart	" 6: 41-71	8 1	3	☽ ☽ ☽. ☽ rises 11 28	sun 5 28	6 32	2 12
15]	2d Sunday after Easter,	John 10: 11-16; 1 Pet. 2: 20-25.	Day's Length, 13 hours, 6 min.					
Sunday	15 Simon Dach	John 7:	9 14	18	7* sets 9 34	fast 5 27	6 33	2 52
Monday	16 Peter Waldo	" 8: 1-30	10 49	3	☽ in Perihelion	05 25	6 35	3 42
Tuesday	17 Mappalicus	" 8: 31-59	11 40	18	☽ rises 12 58	05 24	6 36	4 34
Wednesday	18 Luther at Worms	" 9:	morn.	2	☽ rises 3 37	15 23	6 37	5 22
Thursday	19 Melancthon	" 10:	12 41	16	☽ stationary	15 21	6 39	6 12
Friday	20 John Bugenhag	" 11:	1 33	0	☽ 20th. ☽ enters ☽	15 20	6 40	7 6
Saturday	21 Anselm of Cant.	" 12:	2 11	14	Orion sets 10 14	15 19	6 41	7 56
16]	3d Sunday after Easter,	John 16: 16-22; 1 Pet. 2: 11-19.	Day's Length, 13 hours, 24 min.					
Sunday	22 Origen	John 13: 14:	2 44	28	☽ in per. Sirius sets 9 32	25 18	6 42	8 44
Monday	23 Adelbert	" 15:	3 12	11	☽. ☽ Neptune ☽	25 17	6 43	9 40
Tuesday	24 Wilfrid	" 16: 17:	3 39	24	☽ rises 12 48	25 15	6 45	10 35
Wednesday	25 St. Mark, Evan	" 18:	4 4	7	☽ rises 11 8	25 14	6 46	11 31
Thursday	26 Trudpert	" 19:	4 28	19	☽ gr. Hel. Lat. N.	25 13	6 47	12 27
Friday	27 Otto Catelin	" 20:	☽ rises.	1	☽ 27th. ☽ stationary	25 12	6 48	1 23
Saturday	28 Fred. Myconius	" 21:	8 0	14	Antares rises 9 34	35 11	6 49	2 10
17]	4th Sunday after Easter,	John 16: 5-15; James 1: 16-21.	Day's Length, 13 hours, 40 min.					
Sunday	29 L. von Berquin	Heb. 1: 2:	8 58	26	Arctur south 11 40	35 10	6 50	3 6
Monday	30 Geo. Calixtus	" 3: 4:	9 56	8	☽ rises 3 4	35 9	6 51	4 4

MOON'S PHASES.

Last Quarter, 5th, 11 o'clock, 29 min. forenoon.
 New Moon, 13th, 12 " 40 " afternoon.
 First Quart., 20th, 2 " 27 " "
 Full Moon, 27th, 11 " 35 " forenoon.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, rainy; 3, 4, 5, clear; 6, 7, rain; 8, 9, 10, fair; 11, 12, showers; 13, 14, variable; 15, 16, 17, fair; 18, showers; 19, 20, 21, fair; 22, 23, 24, warm; 25, 26, 27, 28, variable; 29, 30, fair.



THE BOYS OF 1776

A year before the outbreak of the Revolution, Boston was full of British soldiers under General Gage. One day a number of boys came to him, "We come, sir," said the oldest of them, "to demand satisfaction."

"What!" said General Gage, "have your fathers been teaching you rebellion, and have you come to exhibit it here?"

"Nobody sent us," replied the boy. "We have never injured your troops; but they have trodden down our snow-hills, and broken the ice upon our skating-ground. We complained, and they told us to help ourselves if we could. Yesterday our works were destroyed the third time, and we will bear it no longer."

General Gage, admiring the spirit of the boys, replied, "You may go, my brave fellows; and be assured, if my troops trouble you again, they shall be punished." He then said to an officer, "The very children here draw in a love of liberty with the air they breathe."

Such was the spirit of 1776, which established the liberty we now enjoy, and whose first centennial we have just celebrated. Let us all, dear boys and girls, thank God for this liberty, and resolve to preserve it while we live.

FOOD FOR THE LAMBS.

A preacher who came late, and was very tiresome when he did come, once preached a very long, prosy sermon on "Feed my Lambs."

After the service one of the Elders said to him, "Brother, I have had some experience in raising lambs, and I have found the following to be good rules: First, give them their food in season; second, give them a little at a time; and third, give it to them warm."

TABLE PRAYERS.

Our heavenly Father, give us thankful hearts for these and all other mercies of Thy hand; keep us in Thy fear; pardon our sins and save us for the Redeemer's sake. *Amen.*

Our Father in Heaven, we look to Thee for Thy blessing upon our daily bread; sanctify it to our use and us to Thy service for Christ's sake. *Amen.*

Almighty God, we acknowledge Thy goodness in these new mercies, and pray that they may strengthen us for Thy service; nourish our souls with heavenly food, and save us for Christ's sake. *Amen.*

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hand, and satisfiest the desires of every living thing; give us thankful hearts for Thy goodness, and save us for Christ's sake. *Amen.*

O God, Thou art the giver of all our blessings. Continue to supply our wants, and the wants of all Thy needy creatures. Strengthen us for Thy service, pardon our sins, and save us for the Redeemer's sake. *Amen.*

Sanctify, O Lord, this food of Thy mercy to our use and us to Thy service, through Jesus Christ our Saviour. *Amen.*

Give us this day our daily bread, forgive us our sins, and save us in Thy Kingdom through Jesus Christ our Saviour. *Amen.*

We thank Thee, O God, from whom cometh down every good and perfect gift, for these new provisions of Thy bounty. Feed our immortal souls with the bread of life, and admit us at last to the table of Thy Saints in Heaven, through Jesus Christ our Lord. *Amen.*

MAY,

5th Month, 31 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises. m.	Sun h. m.	Sun sets. h. m.	HIGH WATER. Phila. h. m.
Tuesday	1 Philip & James	Heb. 5: 6:	10 15		20 6 D 2. 2 rises 10 41	3 5	7 6	5 3	4 44
Wednesday	2 Athanasius	" 7:	11 42		2 8 sets 7 40	3 5	6 6	5 4	5 32
Thursday	3 Monica	" 8:	morn.		14 8 gr. Elon. East [35	3 5	5 6	5 5	6 19
Friday	4 Florian	" 9:	12 20		26 6 D 8. 8 rises 12	3 5	4 6	5 6	7 9
Saturday	5 Fred. the Wise	" 10:	12 56		8 5th. D in apo.	3 5	3 6	5 7	7 59
18] 5th Sunday after Easter, John 16: 23-33; James 1: 22-27. Day's Length, 13 hours, 56 min.									
Sunday	6 John of Damasc.	Heb. 11:	1 25		20 6 Q O Superior	4 5	2 6	5 8	8 40
Monday	7 Otto the Great	" 12:	1 52		2 Spica south 10 20	4 5	1 6	5 9	9 20
Tuesday	8 Stanislaus	" 13:	2 16		15 Q. 6 D h. h rises 2 36	4 5	0 7	0 10	8
Wednesday	9 Gr'g. Nanzianzen	John 14:	2 38		28 2 rises 10 11	4 4	5 9	7 1	10 56
Thursday	10 Ascension Day	Col. 2:	3 2		12 Librae south 11 52	4 4	5 8	7 2	11 41
Friday	11 John Arndt	John 15:	3 26		27 10 X O Orion sets 9 0	4 4	5 7	7 3	12 20
Saturday	12 Meletius	" 16:	3 59		12 7* sets 7 50	4 4	5 6	7 4	1 1
19] 6th Sunday after Easter, John 15: 26-16: 14; 1 Pet. 4: 8-11. Day's Length, 14 hours, 10 min.									
Sunday	13 Servatius	1 John 1:	D sets.		27 13th. 6 D Q [20	4 4	5 5	7 5	1 38
Monday	14 Pachomius	" 2:	9 34		12 6 D 8. 8 rises 12	4 4	5 4	7 6	2 22
Tuesday	15 Moses	" 3:	10 39		27 8 stationary	4 4	5 3	7 7	3 10
Wednesday	16 5 Martyrs at L.	" 4:	11 29		12 h rises 2 5 [8 28	4 4	5 2	7 8	4 2
Thursday	17 Joachim of Flor.	" 5:	morn.		26 D in per. Antares rises	4 4	5 2	7 8	5 0
Friday	18 80 Marts. under Val.	Joel 3:	12 10		10 Sirius sets 8 0	4 4	5 1	7 9	5 50
Saturday	19 Alcuin	John 17:	12 46		24 19th. 2 rises 9 49	4 4	5 0	7 10	6 39
20] Whit Sunday or Pentecost, John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hours, 22 min.									
Sunday	20 Whit Sunday	Gal. 3: 4: 1-7	1 19		8 8. Arctur south 10 20	4 4	4 9	7 11	7 26
Monday	21 Whit Monday	" 5:	1 48		21 O enters II	4 4	4 8	7 12	8 24
Tuesday	22 Castus & Aemil.	Romans 12:	2 16		4 Regulus sets 12 46	4 4	4 7	7 13	9 23
Wednesday	23 Emberday	1 Cor. 13:	2 46		16 6 8 Q Spica south 9 16	4 4	4 6	7 14	10 23
Thursday	24 Augustine Cazal	Rom. 6: 19-7	3 6		28 h rises 1 33	3 4	4 6	7 14	11 22
Friday	25 Augustine	" 8:	3 34		11 8 rises 12 6	3 4	4 5	7 15	12 21
Saturday	26 Beda Venerabilis	2 Cor. 5:	D rises.		23 26th. 6 8 O Inf.	3 4	4 4	7 16	1 20
21] Trinity Sunday, John 3: 1-15; Rev. 4: 1-11. Day's Length, 14 hours, 34 min.									
Sunday	27 John Calvin	Acts 1: 2:	8 42		5 Orion sets 7 18	3 4	4 3	7 17	2 18
Monday	28 Lanfranc	" 3:	9 23		17 6 D 2. 2 rises 9 26	3 4	4 3	7 17	3 12
Tuesday	29 David Zeisberger	" 4:	10 4		29 h rises 1 10	3 4	4 2	7 18	4 8
Wednesday	30 Jerome of Prag.	" 5:	10 28		11 8 in Aphelion	3 4	4 1	7 19	5 6
Thursday	31 Joac'm Neander	" 6:	10 55		23 Pollux sets 10 52	3 4	4 1	7 19	5 54

(Q) Venus is in superior conjunction with the Sun, the 6th, passes from Morning Star to Evening Star.

MOON'S PHASES.

Last Quarter, 5th, 6 o'clock, 18 min., morning.
 New Moon, 13th, 12 " 29 " "
 First Quarter, 19th, 7 " 56 " evening.
 Full Moon, 26th, 11 " 5 " "

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, 6, rain; 7, 8, fair; 9, 10, showers;
 11, 12, 13, variable; 14, 15, 16, rain; 17, 18, 19, fair;
 20, 21, variable; 22, 23, showers; 24, 25, 26, fair; 27,
 28, 29, clear; 30, 31, rain.



PENN'S TREATY WITH THE INDIANS.

William Penn had inherited from his father a large claim against the English government, for which Charles II. gave him land in America, namely, the territory included in our present State, and which the King called Pennsylvania.

Penn, then a young man, came over in November, 1682, met the Indians under an elm tree that stood in what is now the North Eastern part of Philadelphia, and entered into a treaty of peace and good will with them.

You need to read the history of your country. You will find it very interesting, especially if you get the right book.

DO MISSIONS PAY?

As men advance from heathenism to Christianity new wants are created, which must be chiefly supplied from Christian countries. A recent writer attempts to estimate the commercial value of missions by the following statement:

"Our commerce with the Sandwich Islands alone amounts to \$4,406,426. The profit on the trade for 1871 was \$660,964, and this profit is the fruit of the Christianizing of those islands.

Still farther the whole amount spent upon the Sandwich Islands Missions, from their first establishment by the American Board, is \$1,250,000; the profit of commerce with them for one

year alone, was \$660,964, or 53 per cent. of the whole cost of bringing the islanders from barbarism to Christianity.



The commerce between the British possessions in Africa and the ports of New England, during the year ending June 30th, 1871, amounted to \$2,671,913. Fifteen per cent. gain on the trade gives \$400,786 profit."

The same thing is true of Home Missions. Bring our western states and territories, especially the great Pacific slope, fully under the power of the Gospel, and you at once create new wants, and increase the amount of their commercial transactions with eastern centres of trade.








JUNE,

6th Month, 30 Days.








1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises. m.	Sun rises. h. m.	Sun Sets. h. m.	HIGH WATER. Phila. h. m.
Friday	1 J. Fred. Oberlin	Acts 7:	11 22		5 ♃ in apo.	3 4	40 7	20	6 40
Saturday	2 Pothinus	" 8:	11 45		17 ♄ ♃ ♄. ♄ rises 11 49	2 4	40 7	20	7 21








22] 1st Sunday after Trinity, Luke 16: 19-21; 1 John 4: 7-21. Day's Length, 14 hours, 42 min.

Sunday	3 Chlotilde	1 Pet. 2: 1-10	morn.		29 ♃ rises 12 50	2 4	39 7	21	8 11
Monday	4 Quirinus	Acts 10:	12 15		11 4th. ♄ ♃ ♃	2 4	39 7	21	8 52
Tuesday	5 Boniface	" 11:	12 34		24 ♃ rises 8 42	2 4	39 7	21	9 40
Wednesday	6 Norbert	" 12:	1 0		7 Antares south 11 18	2 4	38 7	22	10 21
Thursday	7 Paul Gerhart	1 Pet. 2: 11-3; 1-17	1 26		21 ♄ stationary	2 4	38 7	22	11 0
Friday	8 A. H. Francke	" 3: 18-4: 16	2 6		5 Spica south 8 16	1 4	37 7	23	11 40
Saturday	9 Columba	" 4: 17-5:	2 29		20 ♄ ♃. Altair s. 12 34	1 4	37 7	23	12 32








23] 2d Sunday after Trinity, Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hours, 46 min.

Sunday	10 Fred Barbarossa	James 1:	3 1		5 ♃ ♃ ♃. ♃ rises 12 22	1 4	37 7	23	12 59
Monday	11 Barnabas	2 Pet. 1: 12-2: 3:	9 11		20 11th. ♄ rises 11 24	1 4	36 7	24	1 36
Tuesday	12 Renata	James 2:	9 52		5 ♄ ♃ ♃. ♃ sts. 8 10	1 4	36 7	24	2 22
Wednesday	13 Isaac Le Febre	" 3:	9 52		20 ♃ in per. Pollux sts. 10 4	1 4	36 7	24	3 12
Thursday	14 Basil	" 4:	10 41		5 Antares south 10 49	fast: 4	35 7	25	4 8
Friday	15 W. Wilberforce	" 5:	11 10		20 ♃ rises 8 6	0 4	35 7	25	5 4
Saturday	16 Richard Baxter	Jude	11 36		4 ♄. Libræ south 9 2	1 4	35 7	25	6 2

24] 3d Sunday after Trinity, Luke 15: 1-10; 1 Pet. 5: 6-11. Day's Length, 14 hours, 50 min.

Sunday	17 John Tauler	Acts 13: 1-12	11 58		17 ♃ rises 12 0	1 4	35 7	25	7 0
Monday	18 Pamphilus	" 13: 13-52	morn.		0 18th. ♃ sets 8 20	1 4	35 7	25	7 41
Tuesday	19 Council at Nice	" 14:	12 21		13 ♄ gr. Hel. Lat. South. ♄ ♃	1 4	35 7	25	8 32
Wednesday	20 27 Martyrs	" 15:	12 42		25 ♄ rises 3 41	1 4	35 7	25	9 30
Thursday	21 Matth. Claudius	" 16:	1 30		8 ♃ enters ♄ Longest Day	1 4	34 7	26	10 28
Friday	22 Gottschalk	" 17: 1-14	1 59		20 Summer commences	2 4	35 7	25	11 27
Saturday	23 Gottfried Arnold	" 17: 15-18: 11	2 37		2 ♄ rises 11 0	2 4	35 7	25	12 10

25] 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hours, 50 min.

Sunday	24 John Baptist	1 Thess. 1:	3 21		14 ♃ sets 8 24	2 4	35 7	25	12 50
Monday	25 Augsburg Conf.	" 2: 1-16:	9 22		26 25th. ♄ ♃ ♃. ♃	2 4	35 7	25	1 20
Tuesday	26 J. Val. Andreae	" 2: 17-3:	8 46		7 ♃ ♃ south 11 39	2 4	35 7	25	2 45
Wednesday	27 Seven Sleepers	" 4:	9 22		19 ♃ in Perihelion	3 4	35 7	25	3 48
Thursday	28 Irenæus	" 5:	9 51		1 ♃ rises 11 30 [10	3 4	35 7	25	4 34
Friday	29 Peter and Paul	2 " 1: 2: 1-12	10 18		13 ♃ in apo. Spica sets 12	3 4	36 7	24	5 10
Saturday	30 Raymond Lully	" 2: 13-3	10 43		25 Regulus sets 10 8	3 4	36 7	24	5 54

(♃) Jupiter is in opposition with the Sun, the 19th, and shines all night.

MOON'S PHASES.

Last Quarter, 4th, 12 o'clock, 11 min. morning.
 New Moon, 11th, 9 " 32 " "
 First Quart., 18th, 1 " 24 " "
 Full Moon, 25th, 11 " 52 " forenoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, showers; 5, 6, fair; 7, 8, 9, clear; 10, 11, 12, thunder showers; 13, 14, 15, fair; 16, 17, 18, warm; 19, 20, 21, clear; 22, 23, thunder showers; 24, 25, 26, clear; 27, 28, cloudy; 29, thunder showers; 30, fr.



A LAPLAND CRADLE.

Lapland lies east of Norway and Sweden and north of Russia. By reading and travel you can see how greatly people differ in their ways of living. The Lapland mother wraps and binds up her babe as you see in the picture, passes one band over a beam, and swings the little fellow to and fro like a sailor in his hammock, while she sings her songs of mother-love.

HOW TO MAKE GOOD TEETH.

The foundation for sound, firm, white teeth, must be laid in early life, by subsisting on food that contains the elements which the teeth must have, or they will be imperfectly formed, feeble in structure, and fall early into decay. If wheat-flour were never bolted, but eaten with the bran, as we find it partially in the Graham bread, then the system would be abundantly provided with the phosphate of lime, the essential ingredient for the formation of the teeth.

OUR HOME MISSION WORK.

The Missionary work of the eastern part of the Reformed Church is under the care of a tri-Synodical Board, elected by the Eastern, the Pittsburgh, and the Potomac Synods.

The Board has had to contend with many serious hindrances. An old debt of several thousand dollars; a financial panic of unusual severity and duration; and, worse than all, a lack of real missionary zeal in the churches.

But order is coming, and a better day. Some of the old missions have become self-sustaining; others have been either cast off as unprofitable, or connected with other charges; and the appropriations of nearly all have been gradually reduced, so that the finances of the Board are in a healthy condition.

At the same time, it is a painful fact, that these finances are very small, which subject is discussed at length in an article on another page, "What is the Matter?"

We have very encouraging missions in Oregon, Iowa, and California; but they need better support of both men and money. The Board has, in all, about forty missions. This work loudly calls on our people for large giving. When a great work is to be done, a great effort must be made. Men and brethren, let us appreciate the situation, and give as if we meant to do the work.

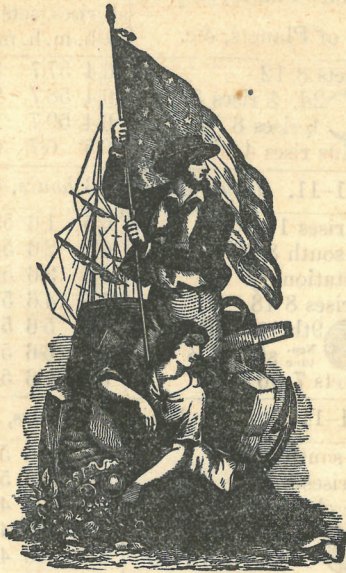
MINISTERS' CHILDREN.

Rev. Asa Bullard believes that ministers' and deacons' children are slandered, and furnishes the following statistics, carefully collected by himself and his friends, as the reason for the faith that is in him:

In 448 families of ministers and deacons, there were 2,101 children over fifteen years of age, of whom 1,414 were hopefully pious, 93 were in the ministry or fitting for it, and only 34 dissipated! And all the remaining children, with very few exceptions, were respectable and useful citizens. Can results like these be obtained from the same number of families (taken impartially as these were) of any class or profession of parents, especially of those who are not professing Christians? How false and unjust then the proverb, that "ministers' and deacons' children are worse than other children."

1877.

Last Quarter, 3d,	4 o'clock,	1 min. afternoon.
New Moon, 10th,	5 "	6 "
First Quart., 17th,	8 "	12 " morning.
Full Moon, 25th,	2 "	10 "



THE AMERICAN FLAG

The "STARS AND STRIPES" have a history. The Colonies in 1775 had no common flag, but each carried whatever design it pleased. Some had the old English flag, with a patriotic motto or significant design; others had an original style; but in 1776 the present flag was adopted, and in July, 1777, it was established by law, the Colonial Congress having resolved that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the union be thirteen stars, in a blue field, representing a new constellation. Hence, this year is the Centennial of our noble flag. In 1794, Vermont and Kentucky having been admitted into the Union, the number of stars and stripes was increased to fifteen; and this was the flag used in the war of 1812. The stripes were reduced to the original thirteen in 1818. There is no arrangement of the stars prescribed by law. In the flags of the army they are generally arranged in one large star—in those of the navy they are set in parallel lines.

THE SERMON.

1.) To get the good of a sermon, you must not only hear it carefully, but also think it over afterward. "Chew it." Talk about it with others, and so try to recall the important points. In this way, some people can tell much more about the sermon on Saturday than on Monday, because they have been studying it.

2.) Do not forget to tell your pastor what you think of this or that good sermon. He needs encouragement. He often wonders whether you were interested, and will be pleased to hear you occasionally say so.

3.) A sermon that is long for one is often short for another. Much depends on whether we are well, interested, wide awake, &c. True, the preacher may be dull; but so may the hearer be.

4.) What is a good sermon? It may be long, short, learned, simple, poetical, philosophical or eloquent, and yet not be a good sermon. To be good, it must teach and apply Christian truth. Without this it must be poor, no matter what else it has.





5.) Must the sermon always have a formal text? Oh no. Can you find a text at the beginning of Paul's sermons? Or Peter's? They simply set forth the doctrines and duties of our holy religion, suiting themselves to persons, places, and circumstances. If your Minister should do the same, but omit taking a text, would you think it strange? If he wishes to explain a particular passage, let him say so, and do so; but if he wishes to preach on a certain *subject*, in which perhaps he uses a dozen passages, explaining and applying them, what need has he of a text? Did you ever notice how much is in the sermon that is not in the text? And how often the text is left quite behind and forgotten? To omit taking a text would give great offence to many good people; but if they saw that the sermon was nevertheless full of Christian doctrine and duty, as Peter's and Paul's are, they would soon see that taking a text is not essentially necessary to a good sermon.

☞ When special services are to be held in your church, make your arrangements in advance to be there at every service. Much depends on good management.








AUGUST,

8th Month, 31 Days.








1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises. m.	Sun rises. h. m.	Sun sets. h. m.	HIGH WATER. Phila. h. m.
Wednesday	1 Maccabees	2 Cor. 11:	10 40		26 ♀ sets 8 12	6 4	5 7	7 3	7 4
Thursday	2 Mart. under Nero	" 12: 1-18	11 12		10 2d. ♂ rises 8 39	6 4	5 8	7 2	7 49
Friday	3 Wm. Thorp	" 12: 19-13	11 54		24 ♀ rises 8 56	6 4	5 9	7 1	8 35
Saturday	4 Leonard Käser	Acts 20: 1-13	morn.		8 Sirius rises 4 38	6 5	0 7	0	9 23








31] 10th Sunday after Trinity, Luke 19: 41-47; 1 Cor. 12: 1-11. Day's Length, 13 hours, 58 min.

Sunday	5 Salzbg'g Evang.	Rom. 1: 1-17	12 50		23 7* rises 11 10	6 5	1 6	59 10	10 10
Monday	6 Transfiguration	" 1: 18-31	1 41		8 ♀ south 8 49	6 5	2 6	58 11	20
Tuesday	7 Nonna	" 2:	2 35		23 ♂ stationary	5 5	3 6	57 12	31
Wednesday	8 Hormisdas	" 3:	3 29		8 ♂ rises 8 18	5 5	4 6	56 1	8
Thursday	9 Numidicus	" 4:	♂ sets.		22 9th. ♀ in Per. [♂	5 5	5 6	55 1	42
Friday	10 Laurentius	" 5: 1-11	7 48		6 ♀ sets 7 56	5 5	6 6	54 2	30
Saturday	11 Greg. of Utrecht	" 5: 12-21	8 14		21 ♀ sets 7 56	5 5	7 6	53 3	12







32] 11th Sunday after Trinity, Luke 18: 9-14; 1 Cor. 15: 1-11 Day's Length, 13 hours, 42 min.

Sunday	12 An. of Havelberg	Rom. 6:	8 38		4 ♀ south 8 27	5 5	9 6	51 3	50
Monday	13 C'nt. Zinzendorf	" 7:	9 6		17 ♀ rises 8 7	5 5	10 6	50 4	36
Tuesday	14 James Guthrie	" 8: 1-15	9 34		0 Rigel rises 2 0	4 5	11 6	49 5	24
Wednesday	15 Virgin Mary	" 8: 16-39	10 0		13 15th. ♀ in ♄	4 5	12 6	48 6	11
Thursday	16 John of Saxony	" 9: 1-13	10 34		25 Orion rises 1 40	4 5	13 6	47 7	5
Friday	17 John Gerhard	" 9: 14-33	11 31		7 ♂ ♄ ♀ rises 8 1	4 5	14 6	46 7	50
Saturday	18 Hugo Grotius	" 10:	morn.		19 ♂ ♄ ♀ south 7 59	4 5	15 6	45 8	42

33] 12th Sunday after Trinity, Mark 7: 31-37; 2 Cor. 3: 4-11. Day's Length, 13 hours, 26 min.

Sunday	19 Sebaldus	Rom. 11:	12 33		1 ♀ sets 7 50	3 5	17 6	43 9	31
Monday	20 Bernard of Clair	" 12:	1 41		13 ♀ stationary	3 5	18 6	42 10	29
Tuesday	21 1st Morv. Mission	" 13:	2 59		25 Sirius rises 3 35	3 5	19 6	41 11	27
Wednesday	22 Symphorianus	" 14:	4 1		7 ♀ rises 7 31	3 5	20 6	40 12	25
Thursday	23 Gasp. de Coligne	" 15: 1-13	♂ rises.		19 23d. Eclipse. ☉ enters ♈	2 5	21 6	39 1	22
Friday	24 Bartholomew	" 15: 14-33	7 11		1 ♂ rises 7 51	2 5	23 6	37 2	10
Saturday	25 Louis IX.	" 16:	7 34		15 ♀ ♄ ♀ Dog Days end	2 5	24 6	36 2	52

34] 13th Sunday after Trinity, Luke 10: 23-27; Gal. 3: 16-22. Day's Length, 13 hours, 10 min.

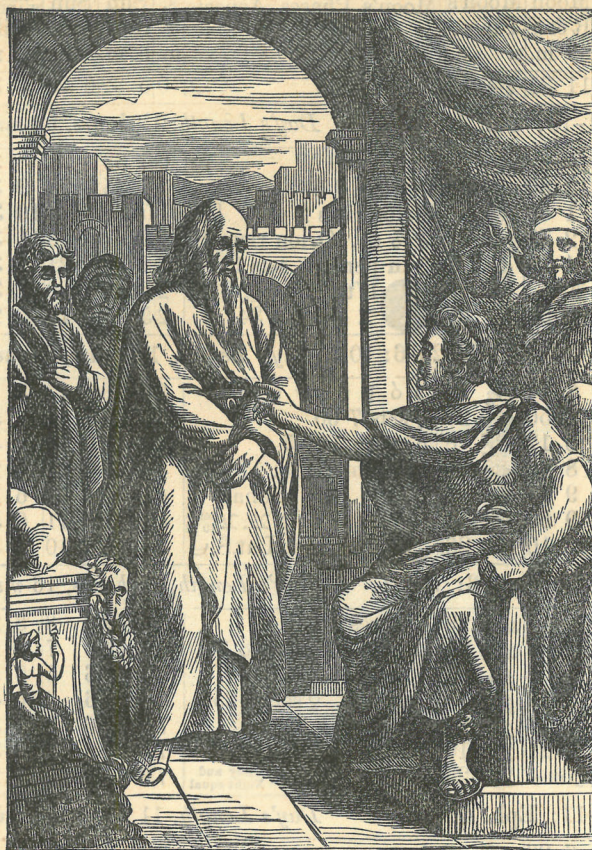
Sunday	26 Ulfilas	Acts 20:	8 4		27 ♀ in Aphelion ♂ ♄ ♀	2 5	25 6	35 3	30
Monday	27 Jovinian	" 21:	8 34		10 ♀ sets 7 48	1 5	26 6	34 4	18
Tuesday	28 Aug. of Hippo	" 22: 23:	8 56		23 ♀ south 7 20	1 5	27 6	33 4	54
Wednesday	29 St. John Bapt.	" 24: 25:	9 30		7 ♀ rises 7 2	1 5	28 6	32 5	26
Thursday	30 Claud of Turin	" 26:	10 2		21 ♀ sets 7 24	0 5	30 6	30 6	10
Friday	31 Aidan	" 27:	10 46		5 31st. ♀ gr. Elon.E.	0 5	31 6	29 6	49

MOON'S PHASES.

Last Quarter, 2d, 5 o'clock, 20 min., morning.
 New Moon, 9th, 12 " 17 " "
 First Quarter, 15th, 5 " 27 " afternoon.
 Full Moon, 23d, 6 " 10 " evening.
 Last Quarter, 21st, 4 " 15 " afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, 6, warm and showers; 7, 8, fair; 9, 10, 11, variable; 12, 13, thunder showers; 14, 15, pleasant; 16, 17, cloudy; 18, 19, 20, fair; 21, 22, 23, variable; 24, 25, clear; 26, 27, cloudy; 28, 29, rain; 30, 31, clear and warm.



ROGATIAN'S TRIAL.

This aged man is Rogatian, an Elder in the church at Carthage in Africa. During a sore persecution of the Christians he was beheaded. Here he is on trial before the heathen Governor. The story is told in the interesting volume, "ROGATIAN."

THE QUALIFICATIONS OF A SUNDAY-SCHOOL TEACHER.

1.) He must be a *Christian*—not an alien and stranger, but a citizen—a communicant member of the Church. "Shall the unconverted be allowed to teach?" is sometimes gravely discussed in Sunday-school conventions, as though there were room for argument!

2.) He must be a *faithful* Christian; teaching by example as well as by word. Otherwise he does fearful damage to the children. Christ-love makes child-love.

3.) He must be *studious*; standing above his class both in general knowledge and in special preparation. Three things:—

(1.) He must study the best method of teaching, so as to present truth in the most telling way.

(2.) He must prepare every lesson, i.e., the details of it, getting into the very heart of the subject, and go to his class full of it. Lord Selbourne, late Chancellor of England and a ripe scholar, always carefully prepared his lesson for teaching a class of young men. What a rebuke to those who depend on the inspiration of the hour, and their general knowledge! Even the "infant class" teacher should have his questions, texts, facts, and illustrations well at command.








(3.) He must study also the class, and each scholar in it; their disposition, age, home-life, temptations, weaknesses, wants and whole make-up. The scholar has reason, will, and affections, which must be understood and wisely handled. He craves knowledge, and mere talk does not satisfy his nature.

4.) He must have *good sense*. Then he will suit himself to circumstances; avoid hobbies; not argue, but teach; not cram, but drill; conduct himself wisely before the class; not lecture, but catechize; not merely tell stories, nor exhort, but impress Christian truth (Neh. viii. 8); be regular, prompt, and self-denying for the sake of souls; be kind and impartial; not superficial, but thorough; not scold, but mould; not be long-faced and severe, but of cheerful face.








5.) He must be *patient*; making all proper allowance for many unpleasant things: dullness, laziness, inattention, tardiness, irregularity, and innocent mischief; quietly bearing what cannot be cured, bearing them for the love of Christ and for the good of souls. Especially must he patiently wait for his work to show its fruits. Much fruit will come only in ten, fifteen years.

6.) He makes good use of his right hand. He is social, and greets the scholars with a kind word at coming, and sends them home with a kind word. That right hand is a hand of power, and makes itself felt also in the home of the scholar.








1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. s. a.	Moon's Phases, Aspects of Planets, &c.	s. fs.	Sun rises. h. m.	Sun Sets. h. m.	HIGH WATER. Phila. h. m.
Saturday	1 Hanna	Acts 28 :	11 31	 19	♀ sets 7 42 ☾	0 5	32 6	28	7 33
35]	14th Sunday after Trinity,	Luke 17: 11-19; Gal. 5: 16-24.	Day's Length, 12 hours, 54 min.						
Sunday	2 Mamas	Eph. 1: 1-14	morn.	 3	♂ sets 10 59 ☾	0 5	33 6	27	8 35
Monday	3 Hildegard	" 1: 15; 2: 1-1	12 30	 18	7* rises 9 36	1 5	35 6	25	9 39
Tuesday	4 Ida	" 2: 11-3	1 46	 3	Sirius rises 2 44 [28	1 5	36 6	24	10 37
Wednesday	5 John Mollio	" 4: 1-17	2 59	 17	♂ ☉. Orion rises 12	1 5	37 6	23	11 35
Thursday	6 Martin Weibel	" 4: 18	4 16	 1	☿ in per. An-tares sets 9 44	2 5	39 6	21	12 34
Friday	7 Laz. Spengler	" 5: 6; 1-9	☿ sets.	15	17th. ☿. Altair south 8 38	2 5	40 6	20	1 33
Saturday	8 Corbinian	" 6: 10	6 59	 29	☾ sets 10 34	2 5	41 6	19	2 24








36] 15th Sunday after Trinity, Matth. 6: 24-34; Gal. 5: 25-6: 10. Day's Length, 12 hours, 34 min.

Sunday	9	Lorigi Paschall	Colos. 1:	7 24		12	♂ ♀ ♀. ♂ ♀ ☉	35	43	6 17	3 11
Monday	10	Paul Separatus	" 2: 3: 1-4	7 50		25	♀ sets 7 30	35	44	6 16	3 51
Tuesday	11	John Brenz	" 3: 5-4	8 12		8	♂ south 11 55	35	45	6 15	4 40
Wednesday	12	Diony's Peloq'n	Philemon	8 42		21	Andromeda so. 12 38	45	47	6 13	5 29
Thursday	13	Wm. Farel	Philip. 1: 1-26	9 17		3	♀ in ☿. ♀ stationary	45	48	6 12	6 14
Friday	14	Cyprian	" 1: 27-2:	9 59		15	14th. ♂ ☿ 21. 21 ^{sets} _{10 12}	55	49	6 11	6 55
Saturday	15	Ar. v. Grumb'h	" 3: 4:	11 10		28	♂ gr. Hel. Lat.S.	55	50	6 10	7 34


371 16th Sunday after Trinity, Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 12 hours, 16 min.

Sunday	16 Euphemia	1 Tim. 1:	morn.		9 Antares sets 9 8	5 5	52 6	8 8	22
Monday	17 Lambert	" 2:	12 4		21 ☐ ♃ ☉. 7* rises 8 32	6 5	53 6	7 9	12
Tuesday	18 A.G. Spangenberg	" 3:	1 8		3 ♄ south 11 26	6 5	55 6	5 9	54
Wednesday	19 <i>Ember Day</i>	" 3: 14-4: 10	2 12		15 ♀ in apo. ♀ sets 7 25	6 5	56 6	4 10	49
Thursday	20 Magdal. Luther	" 4: 11-5: 16	3 18		17 ♄ south 11 31	7 5	57 6	3 11	36
Friday	21 Matthew	" 5: 17	4 21		20 ☾ ☌ ☌ ♄ ♀	7 5	59 6	1 12	30
Saturday	22 Mauritius	" 6:	☾ rises.		23 ☾ 22d. ☉ enters ☰ Night equal	7 6	0 6	0 1	27

38] 17th Sunday after Trinity, Luke 14: 1-11; Eph. 4: 1-6. Day's Length, 11 hours, 58 min.

Sunday	23	Mart. of Gen'a	Titus 1:	6 26		6	Autumn commences	8 6	15 59	2 20
Monday	24	Jno. Jacob Moser	" 2:	6 48		20	2/ sets 9 42	8 6	25 58	3 10
Tuesday	25	Augs'b'g Treaty	" 3:	7 17		4	1/2 south 10 56	8 6	35 57	3 52
Wednesday	26	Lioba	2 Tim. 1:	7 47		18	♂ ♀ ☉ Inferior	9 6	45 56	4 44
Thursday	27	Phil. Graveron	" 2:	8 34		2	♀ sets 7 21	9 6	65 54	5 32
Friday	28	A. Clarenbach	" 3:	9 30		16	Fomal south 10 30	9 6	75 53	6 18
Saturday	29	St. Michael	" 4:	10 36		0	Sirius rises 1 14	10 6	85 52	7 8

397 18th Sunday after Trinity, Matth. 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hours, 40 min.

Sunday	30 Jerome	Heb. 1:	11 41		14	30th. 8 south	11 10	10 6	10 5	50 7	58
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(8) Mars is in opposition with the Sun, the 5th, and shines all night.

(h) Saturn is in opposition with the Sun, the 9th, and shines all night.

MOON'S PHASES.

New Moon,	7th,	8 o'clock,	0 min.	morning.
First Quart.,	14th,	6 "	7 "	"
Full Moon,	22d,	10 "	34 "	forenoon.
Last Quart.,	30th,	1 "	20 "	morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, showers; 5, 6, 7, sultry; 8, 9, thunder; 10, 11, 12, variable; 13, 14, fair; 15, 16, cloudy; 17, 18, showers; 19, 20, 21, fair; 22, 23, 24, stormy; 25, 26, 27 clear; 28, 29, 30, thunder showers.

It was in 1492 Columbus discovered America. What a wonder he and his men were to the native Indians! What a wilderness was before them; which during these four hundred years has blossomed as the rose!

The story of Columbus is very interesting, and shows what



perseverance will do. He had great trouble to get aid for his voyages of discovery, and had to bear many a sarcasm and many a sneer; but success was all the sweeter when it came. He was then highly honored by the Court of Spain. Read his life.

THE LANDING OF COLUMBUS.

A GOOD SPEECH.

Deacon Lookout says, that when they last year elected their Delegate Elder to Classis, the Minister made a little speech to the Consistory, which may well be repeated by many a Pastor:

"Now I wish to say that two things are expected of the Delegate Elder, both of which are too often overlooked.

"First. He should stay till Classis adjourns. So often the Elders make business engagements before leaving home, and then, on this ground, urge Classis to excuse them. This is no fair way to represent a charge, and it often leads to serious results.

"Then, again, as the President of Classis asks every Elder the questions in Article 49th of the Constitution, it is the plain duty of the Elder to have a ready answer, clear and fair; not a half or doubtful one. To refer Classis to the Pastor may be convenient, but is unfair. Often, too, the Elder speaks only for the congregation to which he belongs, and adds, 'I do not know how it is in the other congregations.' But it is his business to know just that very thing. He represents not a congregation, but a whole charge, and surely

should be ready to give a full answer. Our delegate will please keep these two things in mind."

That was a good speech, and many a Delegate Elder may well make a note of it.

ODD CHURCH NAMES.

In England, Scotland, and Wales there are two or three hundred sects, some of which have names as odd, no doubt, as their notions. We give a few samples:

Apostolics, Baptized Believers, Unionists, Providence, Christian Dolphins,* Unsectarians, Eclectics, Sandemanians, Hallelujah Band, Wesleyan Reform Glory Band, Peculiar People, Progressionists, Christian Eliasites, Israelites and Teetotalers, Free Grace Gospel Christians, Glassites, Inghamites, Salem Society, Recreative Religionists.







* They hold that none out of their society can be saved, and but few in it, and that there is no difference between their souls and those of animals.

Some charges fail to pay the expenses of their delegate to Classis. Some pay the Elder's expenses but not the Pastor's. Is that nice? Is it right?








OCTOBER,

10th Month, 31 Days.








1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. fs. m. h. m.	Sun rises. m. h. m.	Sun sets. m. h. m.	HIGH WATER. Phila. h. m.
Monday	1 Remigius	Heb. 2:	morn.		28 ♀ sets 7 20	10 6	11 5	49 8	50
Tuesday	2 Chr. Schmid	" 3: 4:	12 57		♂ south 11 1	11 6	12 5	48 9	46
Wednesday	3 The two Ewaldes	" 5:	2 10		2 ♀ sets 9 29	11 6	14 5	46 10	38
Thursday	4 Franciscus	" 6:	3 31		♂ in ♈. ♀ [♂ ♀	11 6	15 5	45 11	32
Friday	5 Petro Carnesec	" 7:	4 44		♂ in per. ♀ sta. ♂	12 6	16 5	44 12	26
Saturday	6 Henry Albert	" 8:	♂ sets.		6th. ♀ south 10 8	12 6	17 5	43 1	21

40] 19th Sunday after Trinity, Matth. 9: 1-8; Eph. 4: 17-32. Day's Length, 11 hours, 22 min.

Sunday	7 Theodore Beza	Heb. 9: 1-14	6 10		♂ stationary	12 6	19 5	41 1	59
Monday	8 Robt. of Lincoln	" 9: 15	6 35		♂ south 10 40	12 6	20 5	40 2	44
Tuesday	9 Dionysius Areo.	" 10: 1-18	7 10		♂ in Perihelion. ♂ ♀	13 6	21 5	39 3	26
Wednesday	10 Justus Jonas	" 10: 19-39	7 38		♀ sets 7 15	13 6	23 5	37 4	16
Thursday	11 Ulrich Zwingli	" 11:	8 18		2 ♀ sets 9 10 [West	13 6	24 5	36 4	58
Friday	12 Henry Bullinger	" 12:	9 29		♂ ♀ 2 ♀ gr. Elon.	13 6	25 5	35 5	44
Saturday	13 Elizabeth Fry	" 13:	10 40		13th. ♀ rises 5 33	14 6	27 5	33 6	31

41] 20th Sunday after Trinity, Matth. 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hours, 4 min.

Sunday	14 Nich. Ridley	Prov. 1: 2:	11 51		Arctur sets 8 6	14 6	28 5	32 7	20
Monday	15 Aurelia	" 3:	morn.		7* rises 6 50	14 6	29 5	31 8	5
Tuesday	16 Gallus	" 4:	12 53		♂ in apo. ♀ south 10 21	14 6	31 5	29 8	50
Wednesday	17 Rv. Edict of Nan.	" 5: 6; 1-19:	1 46		♀ in Aphelion	15 6	32 5	28 9	36
Thursday	18 St. Luke	" 6: 20-7	2 43		♂ ♀ ♀ ♀ so. 9 20 ♈	15 6	33 5	27 10	24
Friday	19 Bruno	" 8:	3 39		♂ gr. Hel. Lat. N.	15 6	35 5	25 11	12
Saturday	20 F. Lamb't of Avi.	" 9:	4 26		♀ sets 7 16	15 6	36 5	24 11	54

42] 21st Sunday after Trinity, John 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 46 min.

Sunday	21 Hilarion	Prov. 10: 11:	5 24		2 ♀ sets 8 40	15 6	37 5	23 12	46
Monday	22 Hedwig	" 12: 13:	♂ rises.		22d. Aldebaran rises 7 45	15 6	38 5	22 1	37
Tuesday	23 Henry Martin	" 14: 15:	5 54		♂ enters ♍	16 6	39 5	21 2	24
Wednesday	24 Arethas	" 16: 17:	6 47		2 in ♊. Andromeda south 10 6	16 6	41 5	19 3	12
Thursday	25 John Herz	" 18: 19:	7 30		♂ south 9 50	16 6	42 5	18 4	6
Friday	26 Frederick III.	" 20: 21: 22: 1-16	8 42		♂ south 8 48	16 6	43 5	17 4	54
Saturday	27 Frumentius	" 22: 17-23; 24	9 56		♀ sets 7 21	16 6	44 5	16 5	41

43] 22d Sunday after Trinity, Matth. 18: 21-35; Phil. 1: 3-11. Day's Length, 10 hours, 30 min.

Sunday	28 Simon and Jude	Prov. 25: 26:	11 12		2 ♀ sets 8 12	16 6	45 5	15 6	32
Monday	29 Alfred the Great	" 27:	morn.		29th. ♀ Nept'ne ☾	16 6	46 5	14 7	21
Tuesday	30 Jacob Sturm	" 28: 29:	12 10		♂ Orion rises 9 1	16 6	48 5	12 8	11
Wednesday	31 Fest. of Reform'n	" 30: 31:	1 18		♂. Marcab south 8 36	16 6	49 5	11 8	55

MOON'S PHASES.

New Moon, 6th, 4 o'clock, 58 min. evening.
 First Quarter, 13th, 10 " 42 " "
 Full Moon, 22d, 2 " 30 " morning.
 Last Quarter, 29th, 9 " 21 " "

CONJECTURES OF THE WEATHER.

1, 2, cloudy; 3, 4, 5, fair; 6, 7, variable; 8, 9, rain;
 10, 11, 12, clear; 13, 14, cloudy; 15, 16, rain; 17, 18, 19,
 fair; 20, rain; 21, 22, 23, clear; 24, 25, 26, variable;
 27, 28, cloudy; 29, 30, 31, fair.



NAILING THE THESES TO THE CHURCH DOOR.

LUTHER'S NINETY-FIVE THESES.

Have you ever read them? Do you know that the nailing of this paper upon the door of the Electoral Church in Wittenberg by Luther, October 31st, 1517, was like putting a match to kindling?

The system of indulgences was a money-making scheme. The Pope wanted to build the magnificent Cathedral of St. Peter's at Rome. For a sum of money, large or small, according to the sin, the Pope granted the pardon of a man's own sin, or released another from purgatory. Sections of country were farmed out to the highest bidder, and he then made out of it all he could. The priests

were generally very corrupt, and the people very ignorant.

Tetzel, a bold, bad, blustering tool of the Pope was near Wittenberg, doing a large business in the sale of indulgences, *i. e.*, selling to people the forgiveness of their sins.

Luther, a professor in the University of Wittenberg, had long been preaching against this unholy traffic.

To teach the people still further and better, he wrote these theses, or statements of doctrine, and nailed them to the church door, where all might read them. In them he explained the nature of true repentance, and exposed the error of indulgences.

These theses created great excitement, and were soon read all over the land; yea, all over Christendom.

PULPIT ADVERTISING.

Ministers, as well as others, do some unbecoming things, and in nothing more plainly than in making their pulpit an advertising medium.

Some good men cannot easily say no, and, therefore, announce the time, place, and even admission fee of concerts, lectures, fairs, festivals, and other worldly entertainments.

This should not be done, even when the object is very good. Printers' ink is for that purpose.

You are a Minister of Christ; not an advertising agent. Your pulpit is a pulpit; not a fence or stable on which to post bills. The hour is for worship and teaching; not for spreading the news of the day.

Say "no" to the agent or committee asking you to make your pulpit an advertising medium. The effect of many a sermon has been spoiled because followed by some absurd and undevout announcement.

NOVEMBER,

11th Month, 30 Days.

1877.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m. s.	Moon's Place. a.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises. m. h. m.	Sun Sets. h. m.	Sun HIGH WATER. Phila. h. m.
Thursday	1 All Saints	Prov. 6: 20-7:	2 23		20 ♀ in per. ♀ sets 7 25	16 6 51	5 9	9 49
Friday	2 Victorinus	" 8:	3 29		3 Sirius rises 11 6	16 6 52	5 8	10 42
Saturday	3 Pirminus	" 9:	4 40		16 ♂ ♄ ♃. ♄ south 9 20	16 6 53	5 7	11 39
44] 4th Sunday before Advent, Matth. 9: 18-26; Col. 1: 9-14. Day's Length, 10 hours, 12 min.								
Sunday	4 John A. Bengel	John 21: 1-23	5 48		29 ♂ ♄ ♃ ♄ south 8 16	16 6 54	5 6	12 37
Monday	5 Hans Egede	1 John 1: 2:	♄ sets.		12 5th. Fomal so. 8 6	16 6 55	5 5	1 36
Tuesday	6 Gustav. Adolph's	" 3:	5 40		24 7* south 12 52	16 6 56	5 4	2 22
Wednesday	7 Willibrord	" 4:	6 35		7 ♄ sets 7 39	16 6 57	5 3	3 12
Thursday	8 Willehad	" 5:	7 33		19 ♄ ♂ ♄ ♄. ♄ sets 7 28	16 6 58	5 2	3 56
Friday	9 John v. Staupitz	2 John	8 42		1 ♄ gr. Hel. Lat. S. ♂ ♄ ♄	16 6 59	5 1	4 44
Saturday	10 Martin Luther	3 John	9 43		13 ♄ south 9 0	16 7 0	5 0	5 32
45] 3d Sunday before Advent, Matth. 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hours, 58 min.								
Sunday	11 Martin of Tours	Rev. 1:	10 46		25 Rigel rises 8 29 [52]	16 7 14	59	6 16
Monday	12 Phil. de Mornay	" 2:	11 48		6 12th. Wega sets 11	16 7 34	57	6 58
Tuesday	13 Arcadius	" 3:	morn.		18 ♄ in apo. ♂ ♄ ♄ sup	15 7 44	56	7 44
Wednesday	14 Pet. Mart. Verm.	" 4; 5; 6:	12 44		0 ♂. ♂ ♄ ♄ ♄ south 7 49	15 7 54	55	8 32
Thursday	15 John Kepler	" 7; 8; 9; 1-12	1 51		13 ♂ ♄ ♄. ♄ south 8 31	15 7 64	54	9 14
Friday	16 Casp. Creuziger	" 9: 13-10; 11:	2 48		23 ♄ sets 7 36	15 7 74	53	9 55
Saturday	17 Bernward	" 12: 13:	3 49		9 ♄ stationary	15 7 84	52	10 42
46] 2d Sunday before Advent, Matth. 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hours, 44 min.								
Sunday	18 Greg. Illuminat.	Rev. 14: 1-13	4 52		23 ♄ sets 7 16	15 7 84	52	11 34
Monday	19 Elizab. of Hesse	" 14: 14-20	5 51		7 Spica rises 4 14 [54]	14 7 94	51	12 26
Tuesday	20 John Williams	" 15:	♄ rises.		21 20th. Sirius rises 9	14 7 104	50	1 23
Wednesday	21 Columbanus	" 16: 1-8	5 29		6 ♄ ♄ ♄. ♄ so. 7 21	14 7 114	49	2 13
Thursday	22 John Oecolampadius	" 16: 9-21	6 30		21 ♄ in Aphelion. ♄ ent. ♄	14 7 124	48	3 6
Friday	23 Clemens Roman.	" 17:	7 30		6 Orion rises 7 23	13 7 134	47	3 54
Saturday	24 John Knox	" 18:	8 50		21 ♄ sets 7 50	13 7 144	46	4 42
47] 1st Sunday before Advent, Matth. 25: 1-13; 2 Pet. 3-14. Day's Length, 9 hours, 30 min.								
Sunday	25 Catharine	Rev. 19: 1-10	9 54		6 ♄ south 8 10	13 7 154	45	5 30
Monday	26 Conrad	" 19: 11-20: 1-3	11 7		20 Rigel rises 7 26	12 7 154	45	6 14
Tuesday	27 Marg't Blaarer	" 20: 4-15	morn.		4 27th. ♄ in per. ♄	12 7 164	44	7 7
Wednesday	28 Alex. Roussel	" 21: 1-8	12 15		17 ♄ sets 6 50	12 7 174	43	7 57
Thursday	29 Saturninus	" 21: 9-22	1 24		0 ♄ south 6 49	11 7 174	43	8 45
Friday	30 St. Andrew	Psaln 96	2 39		13 Markab south 6 32	11 7 184	42	9 34

MOON'S PHASES.

New Moon, 5th, 3 o'clock, 47 min. morning.
 First Quart., 12th, 6 " 44 " evening.
 Full Moon, 20th, 5 " 19 " "
 Last Quart., 27th, 5 " 5 " "

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, rain; 8, 9, fair; 10, 11, 12, rain; 13, 14, 15, clear; 16, 17, showers; 18, 19, 20, clear; 21, 22, 23, cloudy, rainy; 24, 25, 26, fair; 27, 28, cold; 29, 30, fair.



THE ANNUNCIATION.

"While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around."

And the angel said unto them: "Fear not, for behold I bring good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

NOT MUCH TO DO.

Oh no, the Minister has not much to do; only get ready to preach two or three times a Sunday, catechise the young, visit all his members, attend funerals, give special attention to the sick and aged, write scores of letters, manage the business of several congregations, go to Classis and Synod, hold special services several times a year, write for the Church papers, assist neighboring Pastors once in a while, and attend to the wants of his own family! The balance of the time he can rest.

LATE AT CHURCH.

Never come late to service. Tardiness is the first step to truancy. Strangest of all, late comers generally live nearest the church. It is only a habit, and a very bad one. Always be at church in good time. As you would not think of going out before benediction, so you should never enter after the invocation.

A GOOD LAW.

The General Convention of the Protestant Episcopal Church, at its last sessions, in 1874, passed the following canon:

"It shall be the duty of every minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the service of the sanctuary."

The music in many of our churches is far from edifying; and the conduct of many choirs is far from devout.

A TWO-SIDED QUESTION.

Some charges are very touchy about having their call refused, and therefore ask the candidate, "will you accept if elected?" But he might well in turn ask, "Will you elect me, if I accept?"

A man has no right to say to a lady, "If I pop the question, will you say yes?" And in like manner, if a charge wants Rev. A., B., or C., let them call him.

CAN YOU MAKE IT OUT?

The following Vaudois inscription is cut on the stone of an old house in Grosse Pierre, in Quayras, High Alps:

Pecc viv gener crim morte
—ator ens— —avit —ine —m.
Salv mori reserv Sangu vita

The following translation has been made:

liv sinn transgres procur damn
A ing er's sion ed ation.
dy Redeem pas purchas salv

Catechumens lose much by irregular or careless attendance.

1877.

1, 2, variable; 3, 4, 5, fair; 6, 7, cloudy; 8, 9, 10, rain; 11, 12, fair; 13, 14, 15, variable; 16, 17, 18, clear; 19, 20, 21, cloudy, snow; 22, 23, 24, variable; 25, 26, 27, moderate; 28, 29, cloudy; 30, 31, cold.



"Oh, be glad, ye people! Praising
Jesus, our Redeemer's name,
Loud your joyous anthems raising;
For to ransom us He came,
Came so lowly,
Pure and holy
Christ, the Babe of Bethlehem."

THE OLD WAY IS BETTER.

When "revivals," as they are called, are going on in churches around us, the outside pressure upon our charges is sometimes hard to bear; but after the storm comes a calm, and some of our own people who perhaps at the time wavered are then convinced that the old way is wiser and better.

Our catechetical method may not be popular, indeed is not generally popular; but our people have faith in the old method, true and tried, which though slow in its working is sure in its results. The old is the true, and the true is not new. Our people are rooted and grounded in the Apostolic faith and polity, and our calm stability prevents us from being tossed about by every passing wind and wave of popular movement; and while this often subjects us to uncharitable criticism, it also saves us from many a danger.

ADVENT HYMN.

BY H. BONAR, D.D.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps a mourner yet.
Come, then, Lord Jesus, come.

Saint after saint on earth
Has lived and loved, and died;
And as they left us, one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come.

The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy and true and good,
Wilt thou not judge Thy suffering Church,
Her sighs and tears and blood.
Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.
Should not the loving Bride
Her absent Bridegroom mourn,
Should she not wear the signs of grief,
Until her Sun return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That will restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come, then, Lord Jesus, come!

ANOTHER CHAPTER OF HINTS.

- 1.) Many people like that sermon best which hits somebody else.
- 2.) Make good use of your Sundays. You have only fifty-two in a year, and they are short at best.
- 3.) Many Reformed families have not a Heidelberg Catechism in the house. Both a pity and a shame. You need that little book.
- 4.) In heaven the saints kneel and stand around the throne, but never *sit*. Make a note of this, ye who sit during public prayer.
- 5.) "Where does your father live?" asked a man of the Minister's son. "On the sunny side of starvation, sir," said the lad.
- 6.) Every member should have his own hymn book (and church paper too), and not depend on his neighbors.
- 7.) Every baptized child should be often told the fact and the meaning of his baptism, that he may gradually come, in his own inner life, to a personal consciousness of his blessed, gracious, covenant relation to God as his Father.
- 8.) Worthy of imitation: An old Scotch lady was offended at her Pastor, but came regularly to church. He wondered at this; but she answered, "My quarrel's with you, not with the Gospel."
- 9.) Many a time your Minister preaches a special sermon, giving you in short, clear form much instruction which you could not easily get even by much reading; but you think it is not interesting, pay little attention, and so lose what might be had for the mere hearing. Some day you will be sorry for this.
- 10.) The Reformed Church has always had its "Inquiry Meetings," namely, the Catechetical Class—a far better meeting than that commonly called by this name, because divinely appointed, wisely conducted, and as old as the Church.
- 11.) Although voting is one of the great privileges of full membership, many members take little or no interest in the yearly congregational election of officers, just as if it were a small matter; but you could not keep them away from the County or State election!
- 12.) Some persons take no part in the work of the congregation, but are always ready with a cruel word for those who do. They cannot help, but they can hinder.
- 13.) Never use your church for concerts, fairs, secular lectures, &c. It is dedicated to Jehovah, and such use is inconsistent therewith.
- 14.) Sometimes people take the Church paper one year to please (rather to get rid of) the Pastor, and then quietly discontinue it. This is neither nice nor wise.
- 15.) The Reformed Church in the various countries of Europe and America number about 11,000,000 of members. Are we as small a Church as many think? Where is another like it?
- 16.) When your Pastor visits you, do not greet him with a scolding for not having come a month sooner.
- 17.) One way to save money—but a very bad one—is, when moving to a new home, to leave your membership behind, and then suppose you need not support any congregation. Some people do this.
- 18.) Preaching is like liniment—it needs to be well rubbed in. The Gospel needs to be personally enforced and applied by pastoral visitation.
- 19.) "Our ingress into life is naked and bare,
Our progress through life is trouble and care,
Our egress out of it we know not where;
But doing well here, we shall do well there;
I could not tell more by preaching a year."
- 20.) "Pray for us," Paul beseechingly says. Fail not to pray for your Minister, privately and publicly, that he may have strength, wisdom, faith, patience, and above all the guidance and blessing of God in all his work.
- 21.) A good text for both congregational and political nominations: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers" (Ex. xviii. 21).
- 22.) From a wedding the Pastor goes to the sick room, or from a funeral to a marriage; from the house of poverty and distress to the house of joy and gladness; from innocent mirth to the most solemn services; and he is expected to be in full sympathy with each and all—to laugh with the gay and weep with the sad. You need not wonder, if he sometimes comes short of it.
- 23.) Consider these hints.

WHAT IS THE MATTER?

Our Home Missionary Board is struggling to carry on a great work with small means. Every year strong appeals to the Church are made for aid, and yet but little money comes in. What is the matter?

Our Home Mission work is carried forward under the care and promised support of three District Synods (Eastern, Pittsburg and Potomac), having a membership of nearly 90,000. The whole amount paid is at the rate of about ten cents per member! Just think of it! Several times the Board has had to borrow money to pay the Missionaries. How humiliating, to carry on the Lord's work with the world's money!

What is the matter? Why this drag? Not because we are doing a great work in some other direction, in which case we might be excused here. Our Board of Beneficiary Education is almost as badly off. We are giving nothing to Foreign Missions. Our Colleges are in debt, and our Seminaries are far from comfortable.

Nor will the long-continued business panic account for our embarrassment. The panic is new, but our embarrassment is an old fact. Indeed it is a chronic ailment, as any one may see from old missionary reports.

Nor is it because our people are poor. There is much wealth in the Reformed Church, and widely distributed among its membership.

Nor is it because our people generally are unwilling to give. They love the Church, and want to support the Lord's work.

What then is the matter? Why this painful, shameful drag?

Answer: *The bad and thoughtless habit of small giving*, especially at communions.

Are our communion alms creditable? Do not thousands throw into the basket a trifle without thinking what they have done? Many give only the bits, ends, fragments, yea the refuse of their purse.

All this is simply a habit. They do not mean to be stingy or irreverent. They would do very differently on a subscription paper. There they give even largely.

Small giving into the alms basket is only a thoughtless habit. They think nothing on Monday of giving twice or five times as much for a luxury. Mr. A. one year gave two dollars for

Missions, and paid seven dollars for a pet dog! Many a man pays five or ten times as much for tobacco as for Missions. Mr. B. pays five dollars a year for this cause, and forty dollars for music! What men *want*, that they readily get. When men are really interested in anything, they cheerfully give large sums to it (political parties, social societies, business interests, celebrations and the like). So, just to the extent that our people realize and appreciate the greatness of the Missionary work, and thus become truly interested in saving men, and preparing the world for the Second Coming of Christ, will they pour their alms into the treasury of the Church for this purpose.

This thoughtless habit of small giving to a great cause is the great hindrance, indeed, to our whole Church work. How few give till they feel it! And how then can we call such giving a "sacrifice," or expect it to be pleasing to God?

We have a great work to do; let us be earnestly at it. The remedy for our troubles is simply large gifts. How beautiful is the example of the Hebrews, in Ex. xxxv. 20-29 and xxxvi. 5-7! We are building a more glorious and abiding tabernacle than that; let our people bring large gifts.

MISSIONS IN JAPAN.

The following Churches and Societies have Missionaries in Japan:—

- 1.) The Reformed Church in America, 7.
- 2.) The American Presbyterian Church, 7.
- 3.) Baptists in the United States, 2.
- 4.) The American Board, C. F. M., 7.
- 5.) Church Missionary Society of England, 2.
- 6.) American Episcopal Church, 6.
- 7.) Women's Missionary Society of America, 7.
- 8.) Methodist Episcopal Church of America, 5.
- 9.) Wesleyan Methodists of Canada, 2.
- 10.) Society for the Propagation of the Gospel, 2.
- 11.) The Greek Church has several.
- 12.) The Jesuits have 15.
- 13.) Our own Church, as yet, is only talking about the matter. Our Board of Foreign Missions has selected Japan as the most proper field for us, and is waiting for a missionary.

THE CONSTITUTIONAL WAY.

Last year the question arose, in one of our country charges, "What is the constitutional way to secure the removal of a pastor?"

If a pastor, from whatever cause, is unacceptable to his people, and they desire a dissolution of the pastoral relation, they have full liberty to ask for this dissolution; but they must do it through their joint Consistory.

In other words, the elders and deacons of a charge are supposed to know the wishes of their people in regard to the pastor, and at a regular or special meeting of the joint Consistory, may ask him to resign.

But, mark well, even before any such public action is taken, it is their bounden duty at an early date to give him private notice of the condition and wishes of the charge, that he may be forewarned.

If he then is unable or unwilling to remedy the matter, and especially if he refuses to heed the advice of his officers in regard to resigning, then will they be fully justified in presenting the case to the joint Consistory for consideration.

If he still continues unwilling to resign, and the joint Consistory feels that a dissolution of the pastoral relation is necessary, then this body may justly call upon the Classis to protect them in their rights.

Nothing of the kind, however, should be done without his knowledge. The ordinary and proper way is for a pastor of his own free will to resign; and seldom will he refuse to do so when rightly informed of any serious or general dissatisfaction. Elders and deacons are to be to him as hands and eyes. Therefore, if they know of any serious danger or wide-spread dissatisfaction, they are in duty bound, first of all, to remove the danger and heal the dissatisfaction; and in case they fail in this, they are equally bound then to notify their pastor. Too often he is kept in the dark in regard to the real condition and wishes of his people, by those who are under solemn ordination and installation vows to deal faithfully with him. To whom shall they be kind, if not to the Lord's anointed? But to withhold from him facts which he, for the good of the charge and for his own good, needs to know, is a great wrong; and then to rise up against him and suddenly urge his removal, is a still greater wrong.

Both the minister and the people must respect

the laws and customs of the Reformed Church, as they are found in our old and familiar Constitution.

The people choose the man whom they desire for a pastor; and, if he accepts their call, the Classis places him over them by installation, not for a year, much less by the year, but for an indefinite period; that is, until one or the other, or both, may desire a dissolution of the pastoral relation; in which case the Classis, if this seem best, also severs the pastoral relation.

From this you will see how fully our excellent Church law protects both the minister and the people. While they cannot drive him off, he also cannot run off. While he cannot hang on to them, they also cannot force his stay. A power over both settles the question. As he becomes their pastor only by the action of the Classis, so only by its action can this relation be dissolved.

In other words, our Church government is not congregational, but presbyterial; not by congregations, but by consistories and similar bodies above them. A congregation elects its officers, and then these, by their installation, are its rulers. Over this Consistory is the Classis; over the Classis is the Synod; and over all is the General Synod.

For this reason, when a pastor is called, not the congregation but the Consistory calls him. The congregations elect him, but the officers speak for them.

So in regard to his removal. He presents his resignation, not to the congregations, but to the joint Consistory, and this body, in the name of the charge, answers him.

All these things should be done decently and in order; yea, kindly also, as well as lawfully.

☞ Keep in mind the words of Paul: "Ye have your fruit unto holiness;" and of the Catechism: "For it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness."

☞ Trouble in the congregation often arises from bad management of its business.

☞ The best way to rest the body on the Lord's Day, is to refresh the soul in public worship.

FUNERALS.

1) The funeral *sermon* is not the great, central and all-important act. That does not make Christian burial. The sermon is for the living, but Christian burial relates to the dead, and takes place at the grave, where the minister hands the body over to the earth in hope of a blessed resurrection. That is an official act.

2) For this reason only a Christian has a right to Christian burial. Have you never noticed the difference? At one grave the minister says: "Earth to earth, ashes to ashes, dust to dust, looking for the resurrection at the last day and the life of the world to come, through Jesus Christ our Lord;" but at another grave he stops short of all hope and comfort, with the words, "dust to dust." The first is Christian burial; the second is only the respectful burial of a human being. In our Order of Worship the one is called "Burial of Members of the Church;" the other "A burial service." The one is comforting, the other is chilling.

3) Funeral feasting. This is a most unscriptural, unreasonable and inexcusable practice. In some sections it is passing away, but in others it is yet very common. Such great dinners are not now needful, because few people are far from home. True sorrow takes away appetite, and fasting is more becoming than such unblushing feasting. Many people go to funerals for little else than to meet friends and enjoy the riches of the table. This practice of funeral feasts should be quite set aside. It is a heavy tax on many a family, a burden on neighbors, and above all utterly inconsistent with the solemnity of the occasion. Let those eat who need it, and let all others go to their homes.

OUR BAPTIZED CHILDREN.

Our children, by their baptism, are admitted into the Christian Church. They have "put on Christ" (1 Cor. 12: 12). They belong to Christ and are called Christians (Cat. 1 and 32). As truly as they were partakers of sin and death, by their natural birth, so truly are they made partakers of life and grace by their spiritual birth. They are "in the Lord," made members of His body, and stand under the sanctifying power of the Holy Ghost.

For this reason we may urge them to repentance, faith and a godly life. "Ye have your fruit unto holiness." This is true of them as well as of adults.

But many parents—indeed whole denominations—lose sight of this real gracious relation and position of Christian children, and practically regard them as belonging to the devil, standing outside of the Church, and in no special way called to holiness.

Such children—God pity them—are never challenged with the powerful motive presented in the Heidelberg Catechism and in the New Testament, "Ye are Christ's," and "the Spirit of God dwelleth in you," (1 Cor. 3: 16, 23).

Ask each one, "Are you a Christian?" and three-fourths will answer "No." Never having been taught who and what they are, they cannot well answer otherwise; and though in life and spirit they may come short, yet their relation to Christ, their position in the Christian Church, is real and gracious, and they should know it.

Our baptized children must be taught to bring forth fruit unto holiness, not merely after confirmation, nor yet first during catechization, but from their infancy on through all their years.

SYNODICAL TREASURERS.

GENERAL SYNOD.

Treasurer.—WM. D. GROSS, Philadelphia.

Treasurer of Home Missions.—CHARLES SANTEE, Philadelphia.

Treasurer of Church Extension.—GEORGE GELBACH, Philada.

Treasurer of Foreign Missions.—T. J. CRAIG, Pittsburgh, Pa.

SYNOD OF THE UNITED STATES.

Treasurer.—GEORGE W. HENSEL, Lancaster, Pa.

Treasurer of Board of Education.—Rev. Dr. SAM'L R. FISHER, Philadelphia.

SYNOD OF PITTSBURGH.

Treasurer.—T. J. CRAIG, Pittsburgh, Pa.

Treasurer of Board of Education.—Rev. Dr. GEO. B. RUSSELL, Pittsburgh, Pa.

SYNOD OF THE POTOMAC.

Treasurer.—LOUIS MARKEL, Frederick, Md.

Treasurer of Board of Education.—Rev. W. M. DEATRICK, Mercersburg, Franklin County, Pa.

BOARD OF HOME MISSIONS OF THE JOINT SYNODS.

Treasurer.—WM. H. SEIBERT, Harrisburg, Pa.

Superintendent of Missions.—Rev. F. K. LEVAN, 511 North 41st Street, Philadelphia.

THEOLOGICAL SEMINARY, LANCASTER, PA.

Treasurer.—JOHN B. ROTH, Lancaster, Pa.

FRANKLIN AND MARSHALL COLLEGE.

Treasurer.—JACOB BAUSMAN, Lancaster, Pa.

MERCERSBURG COLLEGE.

Treasurer.—ADAM B. WINGERD, Greencastle, Pa.

ORPHANS' HOME, WOMELSDORF, PA.

Treasurer.—WM. D. GROSS, Philadelphia.

ORPHANS' HOME, BUTLER, PA.

Treasurer.—B. WOLFF, 24 Federal Street, Pittsburgh, Pa.

MEETING OF THE CLASSES

OF THE SYNOD OF THE UNITED STATES, THE SYNOD OF PITTSBURGH, AND THE SYNOD OF THE POTOMAC.

CLASSES.	PLACE.	TIME.
EAST PENNSYLVANIA.....	White Hall Church, Lehigh Co., Pa.....	May 7th, 1877.....
LEBANON.....	Annaville, Lebanon County, Pa.....	May 23d, 1877.....
PHILADELPHIA.....	Pleasantville, Bucks Co., Pa.....	June 1st, 1877.....
LANCASTER.....	Manheim, Lancaster County, Pa.....	May 24th, 1877.....
EAST SUSQUEHANNA.....	McEwensville, Northumberland County, Pa.....	May 24th, 1877.....
WEST SUSQUEHANNA.....	Lewisburg, Pa.....	May 16th, 1877.....
GOSHENHOPPEN.....	Oley, Berks County, Pa.....	May 25th, 1877.....
TOHICKON.....	Sellersville, Bucks County, Pa.....	June 7th, 1877.....
WESTMORELAND.....	Scott Dale, Westmoreland County, Pa.....	May 25th, 1877.....
CLARION.....	Curlsville, Clarion County, Pa.....	May 31st, 1877.....
ST. PAUL'S.....	Church of the Cross, Mercer Charge, Pa.....	May 24th, 1877.....
SOMERSET.....	Salsbury, Somerset County, Pa.....	May 24th, 1877.....
ALLEGHENY.....	St. Paul's Church, Sugar Creek Charge.....	May 23d, 1877.....
ZIONS.....	Gettysburg, Adams County, Pa.....	May 25th, 1877.....
MARYLAND.....	Emmitsburg, Frederick County, Md.....	May 3d, 1877.....
MERCERSBURG.....	Marklesburg, Huntingdon County, Pa.....	May 23d, 1877.....
VIRGINIA.....	Lovetsville, Loudon County, Va.....	May 13th, 1877.....
NORTH CAROLINA.....	Newton, Catawaba Co., N. C.....	May 24th, 1877.....
SAN FRANCISCO.....	Napa City, California.....	June 1st, 1877.....

STATISTICAL SUMMARY OF THE REFORMED CHURCH IN THE UNITED STATES.

SYNODS.	Classes.	Ministers.	Congregations.	Members.	Members Unconfirmed.	Baptisms.	Confirmations.	Received by Certificate.	Communed during the year.	Excommu- nicated.	Dismissed.	Deaths.	Sunday-Schools.	Sunday-School Scholars.	Students for the Ministry.	Benevolent Contributions.
United States....	8	179	425	64,373	36,308	5,250	3,825	960	49,242	29	565	2,160	473	28,447	43	\$36,774 00
Ohio.....	12	151	338	23,458	11,851	1,920	1,535	715	19,304	49	343	579	242	17,089	40	7,828 00
North-West.....	9	124	187	14,635	12,372	1,655	1,034	623	11,765	172	300	425	130	6,516	11	9,988 00
Pittsburgh.....	5	55	124	9,510	7,638	1,050	683	348	8,208	20	179	301	94	5,640	13	7,063 00
Potomac.....	6	106	247	25,368	15,895	1,925	1,516	465	22,212	9	344	652	205	13,238	35	11,735 00
Eastern German.	5	32	31	7,114	4,916	1,458	543	588	5,868	4	95	510	34	5,080	2	3,706 00
Total.....	45	647	1,352	144,458	88,980	*13,258	9,136	3,699	116,599	†283	1,826	4,627	1,178	76,010	144	\$77,094 00

* This includes the adult baptisms.

† The Synod of Ohio reports also, besides its excommunications, 356 "erasures" (according to Article 115th of the Constitution). Without a doubt some such erasures are included in the excommunications of other Synods, while many are not reported at all.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks County, Pa.....	Rev. D. B. ALBRIGHT.....	65
Butler, Butler County, Pa.....	Rev. J. B. THOMPSON.....	40

DEATHS OF MINISTERS FROM SEPTEMBER 1st, 1875, TO SEPTEMBER 1st, 1876.

NAMES.	LICENSED.	ORDAINED.	PLACE OF DEATH.	TIME OF DEATH.	AGE.
EMANUEL CHRISTOPHER MUELLER	—, 1868...	—, 1868...	Wheeling, W. Va.....	Oct. 22d, 1875....	31
SAMUEL HESS.....	Sept., 1827.....	Sept., 1827.....	Hellertown, Pa.....	Nov. 23d, 1871....	71
THOMAS FERREL.....	—, 1837.....	—, 1837.....	Carroll Co., Ohio.....	Nov. 29th, 1875...	68
HENRY WILLIARD.....	July, 1837.....	—, 1837.....	Lancaster, Ohio.....	Nov. 29th, 1875...	66
DANIEL WEISER, D. D.....	Sept., 1824.....	Sept., 1824.....	Pennsburg, Pa.....	Dec. 2d, 1875.....	77
DAVID W. WOLFF.....	—, 1856.....	—, 1856.....	Carlisle, Pa.....	March 16th, 1876.	47
HENRY HECKERMAN.....	May, 1845.....	Nov. 26, 1845...	Bedford, Pa.....	April 4th, 1876....	60
DANIEL ZIEGLER, D. D.....	Sept. 30, 1830...	Sept. 30, 1830...	York, Pa.....	May 23d, 1876....	72
FREDERICK WISE.....	Oct. 21, 1852...	Oct. 21, 1852...	South Bend, Pa.....	June 30th, 1876...	58
MAX STERN, D. D.....	—, 1845.....	—, 1845.....	Louisville, Ky.....	July 6th, 1876....	61
GREGORY HENRY MEIBOOM.....	—, 1869.....	—, 1869.....	Milwaukie, Wis.....	July 18th, 1876...	35
STEPHEN KIEFFER KREMER.....	—, 1870.....	—, 1870.....	Greencastle, Pa.....	Aug. 16th, 1876...	32

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.	WHEN FIRST ISSUED.
<i>English.</i> —			
Reformed Church Messenger.....	907 Arch Street, Philadelphia, Pa.....	Weekly.....	.....1827.....
Christian World.....	176 Elm Street, Cincinnati, Ohio.....	".....	.....1848.....
Reformed Missionary.....	Maquoketa, Jackson County, Iowa.....	Monthly.....	.....1870.....
The Guardian.....	907 Arch Street, Philadelphia, Pa.....	".....	.....1850.....
Child's Treasury.....	" " " ".....	Semi-monthly.....	.....1859.....
Mercersburg Review.....	" " " ".....	Quarterly.....	.....1849.....
Reformed Church Herald.....	Bethlehem, Pa.....	Monthly.....	.....1873.....
College Days.....	Lancaster, Pa.....	".....	.....1873.....
Heidelberg Teacher.....	176 Elm Street, Cincinnati, Ohio.....	".....	.....1873.....
Leaves of Light.....	" " " ".....	Semi-monthly.....	.....1873.....
College Times.....	Tiffin, Ohio.....	Monthly.....	.....1875.....
<i>German.</i> —			
Kirchenzeitung und Evangelist.....	Cleveland, Ohio.....	Weekly.....	.....1838.....
Reformirte Hausfreund.....	Reading, Pa.....	Every other week...	.....1866.....
Der Lammherirte.....	Cleveland, Ohio.....	Monthly.....	.....1859.....

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U. S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College.....	Lancaster, Pa.....	WM. M. NEVIN, A. M. <i>Pro tem.</i>
Heidelberg College.....	Tiffin, Ohio.....	GEO. W. WILLIARD, D. D.
Catawba College.....	Newtown, N. C.....	Rev. J. C. CLAPP, A. M.
Mercersburg College.....	Mercersburg, Pa.....	E. E. HIGBEE, D. D.
Clarion Collegiate Institute.....	Rimersburg, Clarion Co., Pa.....	
Palatinate College.....	Meyerstown, Lebanon Co., Pa.....	G. W. AUGHINBAUGH, D. D.
Juniata Collegiate Institute.....	Martinsburg, Blair Co., Pa.....	Rev. S. R. BREIDENBACH, A. M.
Greensburg Female Collegiate Institute.....	Greensburg, Pa.....	Rev. LUCIAN CORT, A. M.
Ursinus College.....	Collegeville, Montgomery Co., Pa.....	J. H. A. BOMBERGER, D. D.
Calvin Institute.....	Cleveland, Ohio.....	Rev. F. FORWICK.
Blairstown Academy.....	Blairstown, Benton Co., Iowa.....	Rev. DAVID P. LEFEVRE, A. B.
Eastern Theological Seminary.....	Lancaster, Pa.....	E. V. GERHART, D. D.
Western Theological Seminary.....	Tiffin, Ohio.....	J. H. GOOD, D. D.
Mission House.....	Howard's Grove, Wisconsin.....	J. BOSSARD, D. D.
Allentown Female College.....	Allentown, Pa.....	Rev. W. R. HOFFORD, A. M.
St. John's Select School.....	Knoxville, Md.....	G. L. STALEY, D. D.
Female Seminary.....	Mercersburg, Pa.....	Rev. J. HASSLER, A. M.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Abbott, G. N., Prof., Mercersburg, Franklin Co., Pa.
 Accola, O. J., 921 Scranton Ave., Cleveland, Ohio.
 Addams, Geo. E., Mifflinburg, Union Co., Pa.
 Albright, D. B., Womelsdorf, Berks Co., Pa.
 Albright, Geo. H., New Lisbon, O.
 Albright, G. M., New Lisbon, Columbiana Co., O.
 Alspach, J. W., Barnhart Mills, Armstrong Co., Pa.
 Andrews, W. M., Reesburg, Ohio.
 Appel, Dr. Theodore, Prof., Lancaster, Pa.
 Appel, R. S., Hamburg, Berks Co., Pa.
 Apple, J. H., Saegertown, Crawford Co., Pa.
 Apple, Dr. T. G., Prof., Lancaster, Pa.
 Ashenfelter, O. L., Carlisle, Pa.
 Aughinbaugh, Dr. G. W., Meyerstown, Leb. Co., Pa.
 Ault, John, Littlestown, Adams Co., Pa.
 Aurand, Henry, Warren, Joe Davis Co., Ill.
- Bacher, T. J., Massillon, Ohio.
 Bachman, John, Cincinnati, Ohio.
 Bachman, M., 127 Bank st., Baltimore, Md.
 Badetscher, C., Giard, Clayton Co., Iowa.
 Bahner, F. F., Milton, Pa.
 Bair, H., North Washington, Westmoreland Co., Pa.
 Bank, C., New Brunswick, N. J.
 Barber, J. W., Bremen, Ohio.
 Barkley, T. J., 31 Fayette st., Allegheny City, Pa.
 Barth, S., Indianapolis, Ind.
 Bartholomew, A., Lehigh, Carbon Co., Pa.
 Bassler, H. S., Hegins, Schuylkill Co., Pa.
 Bates, W. H., Stoystown, Somerset Co., Pa.
 Baum, C., Pottsville, Schuylkill Co., Pa.
 Bauman, E., Abilene, Dickinson Co., Kansas.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Bausman, Dr. B., Reading, Pa.
 Baumgartner, J., Leslie, Van Wert Co., Ohio.
 Beade, J. C., Sidney, Ohio.
 Beam, S. Z., Scottsdale, Westmoreland Co., Pa.
 Beck, Dr. John, Easton, Pa.
 Beck, John H., Corydon, Indiana.
 Becker, Augustus, Waukegan, Ill.
 Becker, Charles, Glassboro, N. J.
 Becker, Chas., Broadheadville, Monroe Co., Pa.
 Becker, Cyrus J., Catasauqua, Lehigh Co., Pa.
 Becker, Philip, Mt. Eaton, Wayne Co., Ohio.
 Beisser, G., Leslie, Van Wert Co., Ohio.
 Bentz, H., Clarence, Erie Co., N. Y.
 Berentz, C., Grandview, Ohio.
 Berleman, F. W., Millville, Butler Co., O.
 Betz, C., New Bremen, Auglaize Co., Ohio.
 Beyer, C. E. W., Boone, Boone Co., Iowa.
 Blefield, Herman, Frederick, Md.
 Biery, John, Walhoning, Coshocton Co., O.
 Blätgen, J., Northheim, Manitowoc Co., Wis.
 Boehrer, John, Mina, Chataqua Co., N. Y.
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 Bomberger, Dr. J. H. A., Collegeville, Mont. Co., Pa.
- Bossard, Dr. J., Sheboygan, Wis.
 Bowers, A. J., Weyer's Cave, Augusta Co., Va.
 Bowman, John C., Shepherdstown, Jeff. Co., W. Va.
 Braun, J. B., Huron, Erie Co., O.
 Brecht, J. J., Sauk City, Sauk Co., Wis.
 Breidenbach, S. R., Martinsburg, Blair Co., Pa.
 Brendle, D. F., Bethlehem, Pa.
 Bressler, N. E., Fishersville, Dauphin Co., Pa.
 Briesen, D., Franklin, Sheboygan Co., Wis.
 Brown, I. G., Mercersburg, Pa.
 Brünger, H., Kohlville, Wis.
 Brunner, K., Bridgeport, Conn.
 Bucher, Dr. John C., Lewisburg, Union Co., Pa.
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 Butt, A., Pulaski, Williams Co., O.
- Callender, Dr. S. N., Pleasant Valley, Rock'g'm Co., Va.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Casselman, Amos, Fostoria, O.
 Cast, Charles, Baltimore, Md.
 Cecil, J. W., Thomasville, Davidson Co., N. C.
 Clapp, J. C., Newton, N. C.
 Clauser, W. W., White Deer Mills, Union Co., Pa.
 Clemens, John M., Conyngham, Luzerne Co., Pa.
 Clever, Conrad, Columbia, Pa.
 Colliflower, Wm. F., New Oxford, Adams Co., Pa.
 Comfort, H. I., Chambersburg, Pa.
 Coon, Charles H., Hagerstown, Md.
 Cort, Cyrus, Maquoketa, Jackson Co., Iowa.
 Cort, Lucian, Greensburg, Westmoreland Co., Pa.
 Crawford, James, Lewisburg, Union Co., Pa.
 Cremer, W. C., Chambersburg, Pa.
 Crist, J. J., Laury's Station, Lehigh Co., Pa.
 Crist, L., Clear Water, Wright Co., Minn.
 Cristine, F. F., Lock Haven, Clinton Co., Pa.
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 De Beer, M., Parkersburg, Iowa.
 Dechant, A. L., Pennsburg, Mont. Co., Pa.
 Dechant, F. W., Reading, Pa.
 Dechant, G. B., Catawissa, Columbia Co., Pa.
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 Dengler, J. G., Sellersville, Bucks Co., Pa.
 Denny, J. C., Gold Hill, Rowan Co., N. C.
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 Derr, Tilghman, Turbotville, Northumberland Co., Pa.
 Detrick, J. D., Flowertown, Montgomery Co., Pa.
- Dieckman, W., New Bremen, Ohio.
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 Dieckmann, J. F. H., Gallon, Ohio.
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 Dubbs, A. J. G., Allentown, Pa.
 Dubbs, Prof. J. H., Lancaster, Pa.
 Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.
 Duenger, R., Fountain Spring, Schuylkill Co., Pa.
- Ebbert, D. W., Shippensburg, Cumberland Co., Pa.
 Ebbinghaus, J. W., Bennett, Allegheny Co., Pa.
 Edmonds, F. A., Harmony, Butler Co., Pa.
 Edmonds, L. C., Stockton, California.
 Eichen, J., Linton, Green Co., Ind.
 Ellicker, Sol., Baxter, Jasper Co., Iowa.
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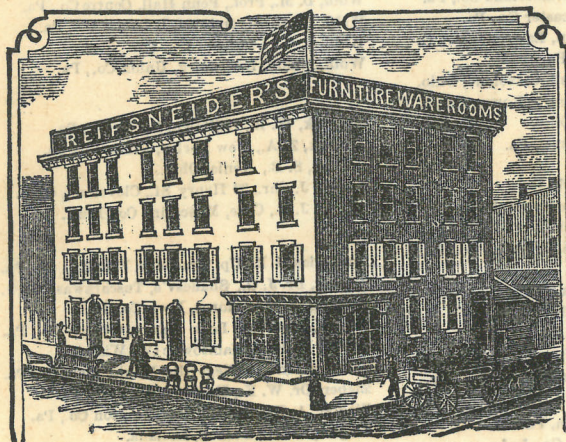
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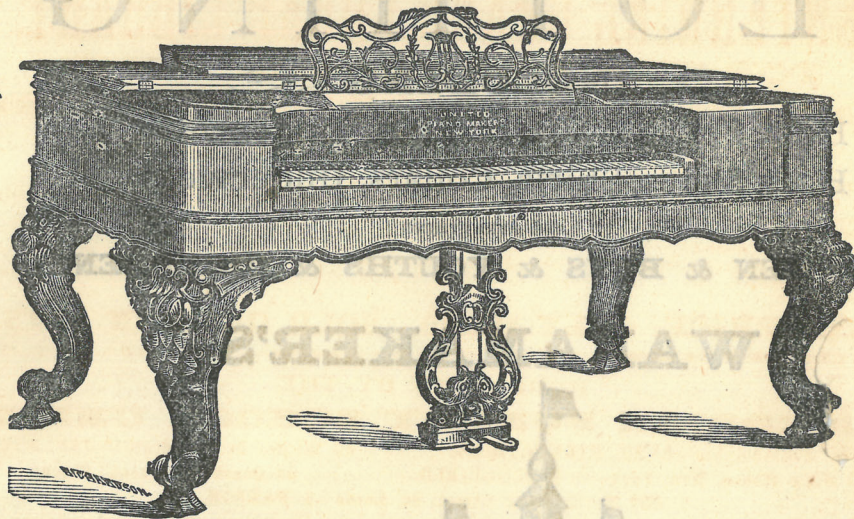
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